

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine
of the Hare Krishna
Movement

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A Place for Vaiṣṇavas

PRAYAG RAJ

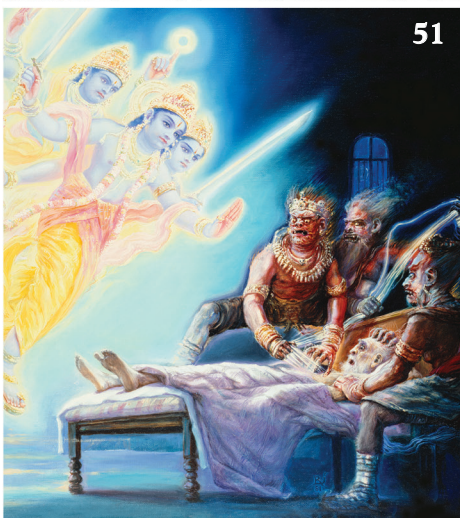
*A pilgrimage to the city
of the great Kumbha
Mela yields unexpected
discoveries.*

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BACK^{to}GODH

Founded 1944 • Vol. 48, No. 4 • July / August, 2014



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COVER Deities of Rādhā-Kṛṣṇa known as Śrī Śrī Rādhā-Veṇī-Mādhava are worshiped at the Hare Kṛṣṇa temple in Allahabad, India. To read about the temple and other pilgrimage sites in this holy city, please see the article beginning on page 36. (Photo by Hrimatī Devī Dāsī)

"If society does not know what is sinful and what is pious, it is all useless. If your body has no brain, then your body is dead. And if the social body has no brain, then it is dead."
— p. 33

WELCOME



Since the 1990s, Hrimatī Devī Dāsī, the author of the cover story for this issue, has lived at the expansive Hare Kṛṣṇa temple-complex in Mayapur, West Bengal.

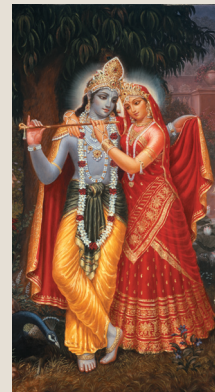
As a follower of Śrī Caitanya Mahāprabhu, she knows Mayapur to be the holiest of holy places, as revealed in confidential parts of the Vedic scriptures. In "Prayag Raj: A Place for Vaiṣṇavas," she tells of the unexpected spiritual inspiration she received while visiting a city not always on the Vaiṣṇava pilgrim's tour list.

When devotees of Lord Kṛṣṇa think of holy places, the Lower East Side of New York City probably doesn't come quickly to mind either. But as the Vedic scriptures tell us, devotees who carry Kṛṣṇa within their hearts sanctify ordinary places by their presence. So when His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda arrived in the Lower East Side in the mid-sixties, a counterculture paper called *The East Village Other* couldn't help but notice. Satyarāja Dāsa recounts the times in "Śrīla Prabhupāda's Transcendental 'Otherness.'" His article includes reminiscences by the author of the paper's cover story on Prabhupāda, who graciously granted an interview for the story and left endearing impressions in the minds of the reporter and his accompanying stenographer.

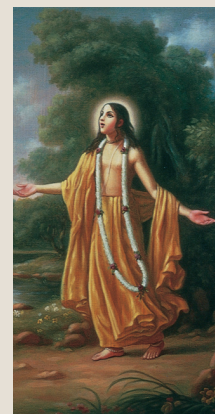
Hare Kṛṣṇa. — Nāgarāja Dāsa, Editor

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement



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Letters

What's Wrong with Commercial Media?

I refer to your reply, in the Letters section of the January/February issue of BTG, on “How to Control the Mind,” with specific reference to the following: “. . . keeping good association (even on the Internet) and avoiding commercial media and other materialistic association (very important).”

With respect, you do not state why commercial idea should be avoided? I ask because I had edited *POST*, a commercial-based community newspaper here in Durban, South Africa, for 21 years, and during my tenure, prior retirement, interacted and promoted the activities of several organizations, among them the Hare Kṛṣṇa movement, with headquarters in Chatsworth and Phoenix. Besides regular coverage, we produced special pages on major celebrations, such as the annual Yātrā and Janmāṣṭamī. That aside, we enjoyed a cordial working relationship and met and discussed issues, as and when the need arose.

So, I remain a bit perplexed, and would dearly love to know the reason for your call, in an otherwise informative issue, graced with colorful pictures.

Brijlall Ramguthie
Durban, South Africa

Our reply: By “commercial media” we meant material presented by commercial media that is not related to Kṛṣṇa. One of the key principles of *bhakti-yoga* is to try to “hear” as much as possible about Kṛṣṇa, devotional service to Kṛṣṇa, and so on, hearing about nonrelated subjects only as much as necessary, such as for one’s occupation. Simply put, we recommend staying away from mundane television, movies, websites, radio shows, videos, magazines, books, and so on, especially if one’s purpose is simply to pass the time or enjoy oneself. That was the intention behind the phrase “commercial media.”

Thank you for your support of the Hare Kṛṣṇa movement’s activities in South Africa.

Thanks for George

Thank you dearly for the article on George’s songs (BTG, January/February). I love his music and admire his contribution to ISKCON. My family loves *Back to Godhead* too.

Praveen
Durban, South Africa

Caitanya and Māyāvāda Sannyāsa

Although Caitanya Mahāprabhu was always against Māyāvāda [impersonalism], He took *sannyāsa* from a Māyāvādī guru. Why?

Arpan
Via the Internet

Our reply: Śrīla Prabhupāda discusses this question in his purport to *Śrī Caitanya-caritāmṛta* (Ādi 3.34):

During the time of Lord Caitanya, the influence of Śāṅkarācārya in society was very strong. People thought that one could accept *sannyāsa* only in the disciplic succession of Śāṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, *sannyāsa*. Since His acceptance of *sannyāsa* was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a *sannyāsī* in the disciplic succession of Śāṅkarācārya, although *sannyāsa* was also sanctioned in the Vaiṣṇava *sampradāya*. . . .

Lord Caitanya accepted *sannyāsa* from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a *brahmacārī* with the name Śrī Kṛṣṇa Caitanya Brahmācārī. After He took *sannyāsa*, He preferred to keep the name Kṛṣṇa Caitanya. The great authorities in the disci-



plic succession had not offered to explain why Lord Caitanya refused to take the name Bhārati after He took *sannyāsa* from a Bhārati, until Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja volunteered the explanation that because a *sannyāsī* in the Śāṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A *brahmacārī* is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

Wandering Mind

When I start chanting the Hare Kṛṣṇa mantra on my beads, my mind wanders. How should I chant?

Govind Ubale
Via the Internet

Our reply: One should not expect to immediately experience a peaceful mind while chanting Hare Kṛṣṇa. Kṛṣṇa consciousness develops gradually as one progresses from tender

faith to association with advanced devotees, engagement in Kṛṣṇa's service, and overcoming obstacles, and then steadiness, taste, full attachment, bliss, and pure love for Kṛṣṇa.

As they say, "Practice makes perfect." We should be joyful to have made contact in this life with Kṛṣṇa's pure devotees and the process of complete purification in their association. However, it will take some time for our spiritual consciousness to mature and bear fruit. We wish you all the best. Please continue with your sincere chanting, and in time your restless mind will become fully peaceful.

No Access to a Center

We live in small town in Wisconsin and do not have access to a center. How do I start at home, with my children and family, a life of relying on the message of Kṛṣṇa? I need help explaining Kṛṣṇa consciousness to my two children, who are nine and twelve years old. I want Kṛṣṇa to become one of the major things in our family.

"bhawibhakta"
Via the Internet

Our reply: The main practice for spiritual realization is serious and sincere chanting of the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chanting can be easily done individually and with your family. It is the core practice of Kṛṣṇa consciousness and coupled with regularly reading Śrīla Prabhupāda's books can easily form a foundation for the whole family. To the best of your ability take up this practice, and you will certainly progress in spiritual life. Because you are unable to attend a local center, take advantage of web technology to hear lectures online as your time allows. Here are links to articles that provide additional suggestions.

<http://www.krishna.com/practice-home>

http://www.ultimateselfrealization.com/kc_at_home.htm

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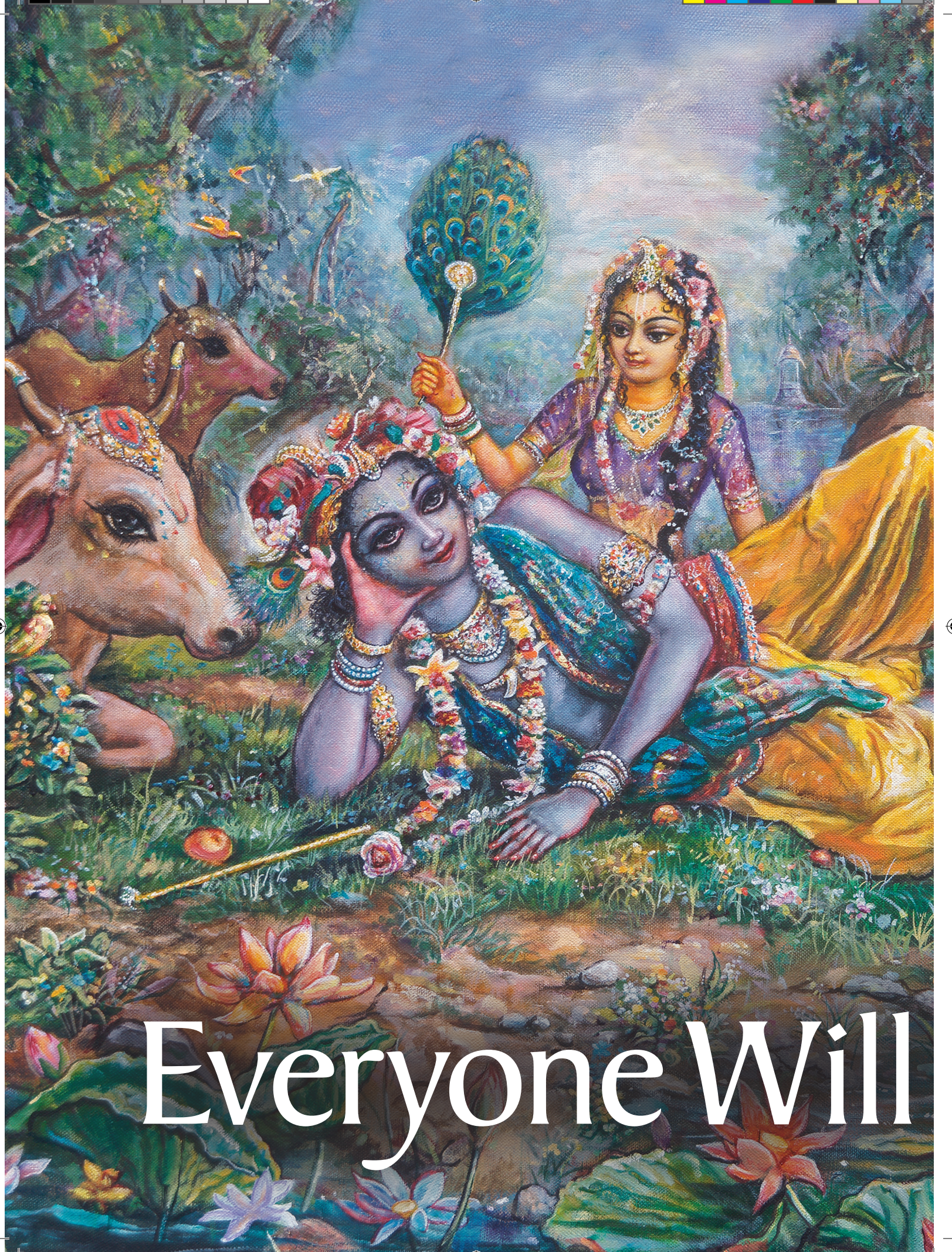
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Everyone Will

FOUNDER'S LECTURE

New York – July 31, 1971

Kṛṣṇa is everywhere, and He reveals Himself to each of us according to our relationship with Him.

**by His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda**

Founder-Ācārya of the International Society
for Krishna Consciousness

*eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antah
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation.”

—Śrī Brahma-saṁhitā 5.35

GOVINDA, Kṛṣṇa, creates the material world by one of His plenary expansions. Not one universe, but billions of universes. As you see, within this universe there are millions and trillions of planets. Similarly, there are millions and trillions of universes. Govinda enters each universe, and then it develops. This is similar to what takes place when a man and a woman combine to create a particle of matter and then the *jīva* soul enters and the body develops. Matter has



no power to develop on its own. Govinda enters into matter, and therefore the universe develops. It is very easy to understand. A combination of matter cannot produce any development.

The atomic theory, *paramāṇu vāda*, states that this material world is a combination of atoms. But we say that within the atom is Govinda. *Aṇor aṇīyān mahato mahīyān*: Govinda is greater than the greatest and smaller than the smallest.

See GOD



We cannot imagine how small Govinda can be. We cannot even see atoms with our naked eyes. According to the Vedic description, one atom is called a *paramāṇu*. Unless six atoms combine together, we cannot see them.

Brahmā says *tam ahaṁ bhajāmi*: “I am worshiping the Supreme Personality of Godhead.” We are in disciplic succession from Brahmā. Our process is to follow the footsteps of the *ācāryas*, the great spiritual masters in our line. That is called the *paramparā* system. In the *Bhagavad-gītā* it is said that to make progress in knowledge one has to worship the *ācārya*: *ācāryopāsanaṁ*. We accept the teachings of the *ācāryas* in the *paramparā* system. We do not bother trying to figure

story is there in our *Teachings of Lord Caitanya*. Sārvabhauma Bhaṭṭācārya became convinced that Śrī Caitanya Mahāprabhu is Kṛṣṇa. He wrote a hundred verses about Caitanya Mahāprabhu, two of which are available in the *Caitanya-caritāmṛta*. He was a very learned scholar. He composed one hundred verses about Caitanya Mahāprabhu and handed them over to Him. In all those verses he admitted, “You are Kṛṣṇa.”

Caitanya Mahāprabhu, of course, was very pleased that Sārvabhauma Bhaṭṭācārya understood, but because He was playing the part of an *ācārya* and hiding His identity as Kṛṣṇa, He asked, “Why have you written all these things?” He immediately tore up the verses and threw

enjoy. We are simply suffering, but we are accepting it as enjoyment.

The Illusory Attempt to Enjoy

The attempt to enjoy is very distinctly visible wherever you go. So many buses and cars are running, and so much luggage is being loaded in the street. It is all great humbug. Prahlāda Mahārāja said *māyā-sukhāya bharam udvahato vimūḍhān*: “Foolish people make elaborate plans for material enjoyment.” (*Śrīmad-Bhāgavatam* 7.9.43) They are taking so much trouble to load these big, big cases, but because they’re getting, say \$40 a day, they think, “I am enjoying.” Actually a man is working so hard, just like an ass or a hog, day and night, but because he is getting some money and with that money he is gratifying his senses, he thinks “I am happy.” This is illusion. He does not for a second know what real happiness is. The illusory happiness of the material world means sex life, that’s all. How long does it stay? Minutes. But they’re working so hard for that. This is called illusion. Actually the man is being killed, but he thinks, “I am enjoying.” This is illusion – taking something to be the opposite of what it actually is.

Prahlāda Mahārāja was very sympathetic: “I am simply anxious for these rascals who have created a humbug civilization for temporary happiness.” They have created *ugra karma*, “horrible work.” This is stated in the *Bhagavad-gītā*. They are working, working in the huge factory, day and night melting iron. They get some money and they’re happy. They do not know how they’re wasting their valuable life. This is called *māyā*, illusion. Why so much work? Why are you working so hard? Do you think that if you get a hundred dollars per day you can eat more chapatis than me? The rascal does not know that he will eat the same number of chapatis, four or five or six, but he’ll work so hard.

We Kṛṣṇa devotees are the best intelligent class. We don’t work but

We want to enjoy. That is illusion. We cannot enjoy. We are simply suffering, but we are accepting it as enjoyment.

out how Govinda enters into the atom. That is not our business. Our *ācārya* Lord Brahmā says that Govinda enters, and we accept. That’s all. Our business is finished.

That is the Vedic way of understanding. We take knowledge from the authority and do not bother unnecessarily speculating. We don’t waste our time in that way. Our time is very valuable. Instead of researching how Govinda enters into the atom, we chant Hare Kṛṣṇa and utilize our time in that way.

This line of disciplic succession is very nice. All knowledge coming from it is perfect. Take it and be spiritually advanced.

We have the example of Sārvabhauma Bhaṭṭācārya to show how complete this knowledge is. He was a great Māyāvādī scholar, an impersonalist, but Caitanya Mahāprabhu inspired him to surrender unto Him. He became Caitanya Mahāprabhu’s admirer and follower after Caitanya Mahāprabhu defeated him in understanding of the *Vedānta-sūtra*. That

them away. But the devotees were able to recover two of them. This is the first one:

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhāri
kṛpāmbudhir yas tam ahaṁ prapadye*

“Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.” (*Caitanya-caritāmṛta*, *Madhya* 6.254)

“You are the same Śrī Kṛṣṇa, and You have come to teach us *vairāgya-vidyā*.” *Vairāgya-vidyā* means to become unattached to this material world. We are accepting different types of body on account of our attachment. We want to enjoy. That is illusion. We cannot



we get our chapatis. Let the rascals work, but we get our chapatis.

People sometimes envy us. Gargamuni was telling me that in Los Angeles some neighbors were asking, “How do you get money? You are living in such a nice place, and you are eating so nicely. Where do you get money?” They are envious. So I told Gargamuni, “Why don’t you ask them to come and join? You can say, ‘Then you can also eat and dance like us. Why are you working so hard?’”

But they will not do that. This is *māyā*. My Guru Mahārāja used to say, “Let the whole city or the whole country – everyone – come here. I shall provide them with food.” But they will not do that.

Suffering Because Of Ignorance

In the *Śrīmad-Bhāgavatam* Śukadeva Gosvāmī explains that material happiness is due to pious activities. Unless you are pious, you cannot be happy, even materially. Rūpa Gosvāmī has analyzed – you will read in *The Nectar of Devotion* – that distress is due to ignorance, simply ignorance. You can see that those who are not educated cannot get a good job. Therefore their distress is due to a lack of knowledge. So actually our distress is due to ignorance, and in ignorance only we commit sinful activities.

We devotees of Kṛṣṇa are trying to remove the ignorance of the people. Therefore we are giving the best service to human society. We are trying to polish or cleanse their hearts, which are contaminated with the thinking that “I am American,” “I am Indian,” “I am this,” “I am that,” “I have to work,” “I have got my business.” Cleansing your heart means to bring you to the understanding that you have nothing to do with these things; you are simply the eternal servant of Kṛṣṇa. Engage yourself as the eternal servant of Kṛṣṇa and become happy.

Because we are ignorant of our constitutional position, we have created all these problems. Actually there is no problem. For example, at

night in dreams we create so many problems, but actually there are no problems. But I am dreaming that I am in such and such position: I am being harassed, somebody is taking my money, somebody is pinching me, I am in front of a tiger, there is a ghost – so many things. Actually there is no problem, but by dreaming I am creating them mentally. *Asaṅgo hy ayaṁ puruṣaḥ*. The *Vedas* says that the *puruṣa* – the *ātmā*, the soul – has no connection with all these things. But we have created, by material concoction, so many problems.

The process of Kṛṣṇa consciousness is for removing this dreaming condition of life. That is possible. As Śukadeva Gosvāmī explains in the *Śrīmad-Bhāgavatam*, the process generally begins with atonement. This is for the *karmīs*, persons who are grossly ignorant and unnecessarily working very hard for some material result. For them the recommendation is “You have done this mistake; all right, atone for it.” But they’ll commit the mistake again.

Those who are a little advanced in knowledge think, “I am making atonement but then again committing the same thing. I am getting medicine from the physician, and again I am being infected by the same disease. How long will this business go on?” When one comes to this discussion within himself, then he’s a little further advanced than the rascal *karmīs*. He’s a *jñānī*.

Above both of them are the *bhaktas*, Kṛṣṇa’s devotees. Yogis come to the *jñānī* platform. *Karmī*, *jñānī*, yogi, and *bhakta*. Only a *bhakta* can be peaceful; others cannot. The *karmīs* cannot be peaceful, the *jñānīs* cannot be peaceful, the yogis cannot be peaceful; only the *bhaktas* can be peaceful. Why? Because everyone except the *śuddha-bhakta*, the pure devotee, has desires.

Inclined to Love Kṛṣṇa

Śuddha-bhaktas have no desire but to serve Kṛṣṇa. They are simply happy by serving Kṛṣṇa. They

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya’s movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṅ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

do not want to know Kṛṣṇa even. They don't bother to know whether Kṛṣṇa is God or not. They want to love Kṛṣṇa, that's all, whatever Kṛṣṇa may be. They don't love Him because He is God, the omnipotent, the all-pervasive Nārāyaṇa. No, no. In Vrindavan the cowherd boys and girls do not know whether Kṛṣṇa is God or something else, but they are so much inclined to love Kṛṣṇa. That's all. That is their position. They are not Vedāntists, they are not yogis, they are not *karmīs*; they are village girls and boys. They want to see Kṛṣṇa happy, that's all. That is their position.

Yogis and *jñānis* are trying to understand God, but they do not know they are in illusion. The *karmīs* are in illusion because they are

duḥkhālayam aśāśvatam: this is a place simply for suffering, and it is also temporary. (*Gītā* 8.15) You cannot make an agreement: "All right, let me suffer the three-fold miseries, but I will stay here." That will not be allowed. You cannot stay. You will be kicked out. Make your good bank balance, skyscraper house, wife, children, cigarette, wine, liquor, and think "I am living very peacefully." That's all right, but one day comes – "Please get out."

"Why? It is my house. I have my bank balance, I have my factory, I have everything. Why shall I get out?"

"Yes, get out. Don't talk. Get out."

That day he sees God.

"I did not believe in God. Now

though I do not love Him, still He gives me food. He gives me fruits, flowers, grains, whatever I want."

God is supplying everything. You cannot manufacture anything. Kṛṣṇa, God, is so kind that He is supplying food to the atheist also. But the atheist has no knowledge to even ask, "Where am I getting my foodstuff from?" That is ignorance. They are committing so many sinful activities. It is due to ignorance, nothing but ignorance. Atheist means in gross ignorance, that's all. Otherwise, any person who is honest can see God everywhere, always.

Seeing Kṛṣṇa Everywhere

Kṛṣṇa says, "Try to understand Me. Try to see Me everywhere."

How? First of all He says, *raso 'ham apsu kaunteya*: "I am the taste of water." (*Gītā* 7.8) When you are thirsty, you require a glass of water. Drink it, and when you feel happy you can understand that the quenching power of the water is Kṛṣṇa. That is Kṛṣṇa realization. *Prabhāsmi śaśi-sūryayoḥ*. As soon as there is sunrise you see Kṛṣṇa. Kṛṣṇa says, "I am the sunshine; I am the moonshine." (*Gītā* 7.8) So why don't you try to see Kṛṣṇa? In the *Bhagavad-gītā* there is a big list. For example, Kṛṣṇa says, "I am the lion amongst the animals." He took the shape of a lion to kill Hiraṇyakaśipu. "I am the banyan tree." Kṛṣṇa has described so many ways to see Him.

In the beginning, if one is not fortunate enough to see Kṛṣṇa although He is sitting in this temple, let him see Kṛṣṇa in these other ways. If he's not fortunate to come here and to see Kṛṣṇa, take *prasāda*, and dance in ecstasy, then let his unfortunate condition be diminished by seeing Kṛṣṇa in water, in sunshine, in moonshine, in this and that.

Kṛṣṇa is visible, but Kṛṣṇa is visible only to the devotees. *Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*: "I am not exposed to everyone; I am covered by the curtain of *yoga-māyā*." (*Gītā* 7.25) One
(please turn to page 16)

Athiest means in gross ignorance, that's all. Otherwise, any person who is honest can see God everywhere, always.

working so hard for a moment of illusory happiness. Therefore, they are rascal number one. How can they have peace? There is no question of peace for them. And the *jñānis* want to get relief from the hard work of this material world. *Brahma satyaṁ jagan mithyā*. They reject the material world as *mithyā*, false. That is a little higher than the *karmīs*, because the *karmīs* have taken this material world as everything. "Here we shall be happy." Their dharma is to always think how they shall live peacefully here in the material world. That is their dharma, their religion. I've talked with many so-called religious people, and their religion means to make a peaceful atmosphere within this material world. But the rascals do not know that people have been trying for millions of years to make this world peaceful. It has never happened, and it will never happen.

How can it happen? This place is meant for giving you troubles and miseries. Kṛṣṇa, the creator, says,

here is God, making everything finished."

Everything finished. *Sarva-haraś cāham*. Kṛṣṇa says, "I am God for the demons when I take away everything from them at the time of death." (*Gītā* 10.34)

"You do not believe in God? All right, here I am. Today I am here. I have come to you to take away everything, whatever you have. Now get out!"

They will see God on that day.

So why not see God here? Rādhā-Kṛṣṇa. When Kṛṣṇa as Lord Nṛsiṁha comes to kill the devotee Prahāda's demoniac father, Prahāda is seeing God: "Oh, here is my Lord." And his father, Hiraṇyakaśipu, is seeing God as death. Those who are challenging, "Show me God," will see God as Hiraṇyakaśipu saw Him: as death. Everyone will see God.

One who is sane knows "I am eternally related with Kṛṣṇa, God. He loves me, and my duty is to love Him. He is so kind that even

Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as *Gītā*.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kirtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual

nature and forgetting God.

Māyāvādī—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasāda—vegetarian food that has been prepared for the Lord and offered to Him with devotion.

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śāstra—scriptures, especially the Vedic scriptures of India.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees. (Cited as *Bhāg*.)

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

GHOS

Demystified

*Despite the disapproval of scientists,
many people believe in ghosts. What does the
Vedic literature have to say on the subject?*

by Caitanya Carāṇa Dāsa



TS

DO GHOSTS EXIST? Yes would be the answer of many people across history and geography. Nearly universal in human experience are reports of people seeing, hearing, or perceiving in some other way disembodied, ghostly beings that seem to act in mysterious and frightening ways. In our scientific times, many of us may tend to dismiss the whole idea of ghosts as unscientific folk fantasy. However, several eminent scientists have taken ghosts quite seriously.

Prominent among ghost-believing scientists was the English naturalist scientist Alfred Wallace, the cofounder of the theory of evolution. In his autobiography, *My Life: A Record of Events and Opinions*, he outlines how the evidence forced him to give up his anti-ghost bias:

The majority of people today have been brought up in the belief that miracles, ghosts, and the whole series of strange phenomena here described cannot exist; that they are contrary to the laws of nature; that they are the superstitions of a bygone age; and that therefore they are necessarily either impostures or delusions. There is no place in the fabric of their thought into which such facts can be fitted. When I first began this inquiry it was the same with myself. The facts did not fit into my then existing fabric of thought. All my preconceptions, all my knowledge, all my belief in the supremacy of science and of natural law were against the possibility of such phenomena. And even when, one by one, the facts were forced upon me without possibility of escape from them, still . . . every other possible solution was tried and rejected. . . . We ask our readers not for belief, but for doubt of their own infallibility on this question; we ask for inquiry and patient experiment before hastily concluding that we are, all of us, mere dupes and idiots as regards a subject to which we have devoted our best mental faculties and powers of observation for many years.

Another eminent scientist convinced by the evidence was the reputed American psychologist William James: "So when I turn to the rest of the evidence, ghosts and all, I cannot carry with me the irreversibly negative bias of the 'rigorously scientific' mind, with its presumption as to what the true order of nature ought to be." (*William James on Psychical Research*, edited by Gardner Murphy and Robert Ballou)

The evidence weighs more than ever before nowadays as many well-documented books report evidence accumulated using rigorous scientific procedures by several paranormal researchers.

Paralleling this significant evidence, and possibly boosted by it, is the substantial public belief in the existence of ghosts. A Gallup survey conducted in 1990 showed that:

- 29 percent of Americans believed in ghosts haunting houses
- 10 percent of Americans claim to have seen or been in the presence of a ghost

Despite the increase in documented evidence and popular acceptance, the concept of ghosts remains unacceptable for most scientists. A primary reason for this is that modern materialist science has no conceptual structure within which to account for the existence of ghosts. This limitation is not intrinsic to science per se, though it may be essential to materialist science. But there is no scientific reason to assume that all science has to be materialist, because there is no scientific evidence that all of reality exists only at the material level.

For those open-minded and adventurous enough to explore non-materialist worldviews, Vedic wisdom offers a systematic explanatory framework for understanding the existence of ghosts.

Three Levels of Being

To aid our understanding of ghosts, let's first familiarize ourselves with the three levels of existence as explained by Vedic wisdom.

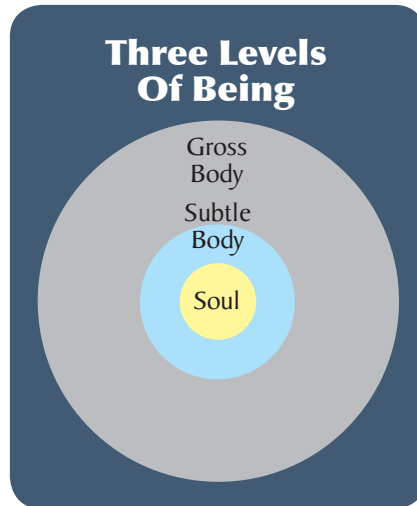
1. *The gross material level:* This level comprises the physical reality we can perceive with our senses and with instruments like microscopes that extend the capacities of our senses. Mainstream materialist science focuses on this gross material level of reality primarily, if not exclusively.

2. *The subtle material level:* This level comprises the mind, the intelligence, and the ego, or, more accurately, what the Vedic literature refers to as the false ego, our sense of identification with the physical body and materially conditioned mind. For the sake of brevity, I will sometimes refer to this entire level as the level of the mind or the mental level.

3. *The spiritual level:* The soul, the source of consciousness and true ego, exists at this nonmaterial level.

Germane to our discussion of ghosts is the difference between the mind and the soul. The mind, though invisible, is not spiritual; it is material, though made of a subtle material substance that renders it imperceptible to our gross senses. The mind, being material, is not con-

scious; the soul alone is conscious. The mind belongs to the subtle level between the spiritual and the gross material. From this intermediate position the mind acts as the conduit for the consciousness of the soul to interact with the gross body. Functionally, the mind becomes a



storehouse of impressions acquired from interacting with the gross material level. These impressions comprise, among other things, memories of the past and desires for the future.

With this grounding in basic Vedic ontology, let's now understand how and why some people become ghosts.

The Disembodied And Distressed

At the time of death the soul accompanied by the subtle body leaves the gross body. Normally, the soul gets a new gross body according to its karma. But in exceptional cases when the soul does not get a new gross body, then it stays in a disembodied state. Souls living this disembodied existence are called ghosts.

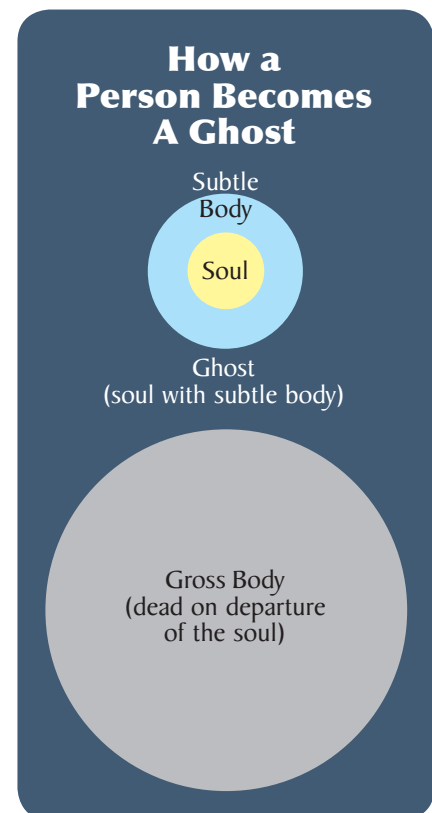
Of course, ghosts are not entirely disembodied; they still have a subtle body. But because in general parlance the word "body" connotes a gross body, the state of existence without that body is called "disembodied."

Why don't these ghosts get a physical body?

1. *Suicide:* People who destroy their physical body through suicide prematurely, that is, before they

have become entitled by their karmic destiny to receive a new body, sentence themselves to a disembodied existence as ghosts till they are allocated a new physical body. Śrīla Prabhupāda states, "Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide." Thus, frustrated people who imagine that death is the end of existence and so commit suicide to become free from misery find themselves in an even more miserable existence as a ghost.

2. *Extreme attachment:* Those who die with extreme attachment to their physical body, environment, or possessions may also become ghosts. During such deaths, the excessive and intensive obsession of the mind with the past may prevent the soul from moving on and thereby keep it disembodied. Śrīla Prabhupāda explains, "Those who are very sinful and attached to their family, house, village, or country do not receive a gross body made of material elements but remain in a subtle body, composed of mind, ego, and intelligence. Those who live in such subtle bodies are called ghosts."



Frustrating and Terrifying Predicament

The anomalous disembodied condition of the ghosts is agonizing for them and terrifying for others. Let's see why.

1. *Agonizing for themselves:*

Ghosts have a mind just as all of us have. Their mind, like ours, is filled with memories and desires developed from their indulgences in their past embodied existences. But they, unlike us, have no gross body with which to fulfill those desires. Thus, for example, their memories may stimulate their desire for a favorite delicacy. And, as the subtle body contains subtle senses, they may even perceive others – embodied people – enjoying that delicacy, thereby aggravating their own desire. But as the ghosts have no physical tongue with which to enjoy that delicacy themselves, their desire remains perpetually unfulfilled. Their situation is like that of sick people who have to be on a strictly regulated diet while watching others feast. For the sick, such a predicament may last for a few days, but for ghosts it lasts for the entire duration of their ghostly existence. As if this were not bad enough, this frustration befalls almost every desire of theirs. No wonder they find their own existence agonizing. Śrīla Prabhupāda underscores the cause of their agony when he states, “The ghost, being devoid of a body, suffers terribly because he is unable to satisfy his senses.”

2. *Terrifying for others:* Many people are terrified of ghosts because they find the whole concept of ghosts incomprehensible – and frighteningly, eerily incomprehensible. They start getting chills at the very thought of doors opening suddenly without anybody in the vicinity or of strange noises coming from an area without any source evident nearby. Few things turn off prospective house buyers as much as the rumor – be it true or false – that the house is haunted.

For most people, the possibility of encountering a ghost is scary

enough, but the prospect of being possessed by one is bloodcurdling. Possession refers to the disconcerting phenomenon in which a ghost enters someone's body, takes control of it, and uses it as an instrument to fulfill its own desires. The person thus possessed often speaks and acts in ways that differ markedly from his or her normal ways of speech and behavior because the normal personality has become suppressed or dormant due to the domination of the personality of the ghost. This alteration of personality frequently perplexes and perturbs the relatives of the possessed person. Anecdotal accounts of such possessions escalate the fear of ghosts in the minds of the public.

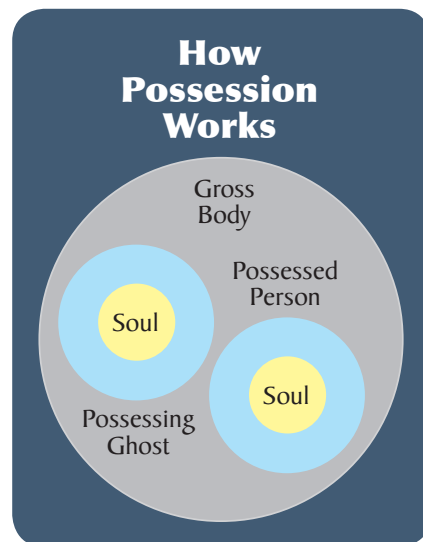
Evaporating the Haze of Eeriness

Vedic wisdom can evaporate this haze of eeriness surrounding ghosts. It demystifies the nature of ghostly existence and helps us see ghosts not so much as malevolent beings but as miserable beings. Of course, some ghosts may be malevolent, especially towards people who have wronged them in their past embodied existence. But in general ghosts are primarily miserable because of the unfulfillable cravings endemic to their disembodied existence. The pressure of these frustrations often turns them towards violence and sometimes malevolence.

The Vedic triadic vision of reality – gross matter, subtle matter, and spirit – helps us make sense of the seemingly mysterious behaviors of ghosts that defy the laws of materialist science, laws postulated primarily on the basis of observing and analyzing the behavior of gross matter. As the mind is a subtle material element, it can act on the gross material level in ways not limited to these laws of materialist science. No wonder then that ghosts, existing as they do on the mental plane, can act in ways that baffle and unnerve people who have been taught to believe that everything in nature follows the laws of materialist science. The uncanny power of

ghosts is indicated in the *Śrīmad-Bhāgavatam* (5.5.21–22), which places ghosts above humans in the universal hierarchy of living beings: “Superior to human beings are ghosts because they have no material bodies.”

The Vedic texts explain that ghosts thrive in conditions of ignorance and illusion. So people who habitually keep themselves in such conditions by, say, intoxication are more likely to have a weakened or crippled mind that can be easily attacked and possessed by ghosts. Śrīla Prabhupāda states, “Being



haunted by ghosts takes place in an unclean state of existence.”

We can make ourselves largely invulnerable to such incorporeal attacks by adopting the enlightened mode of living. Vedic wisdom recommends such a mode of living primarily for spiritual advancement, life's foremost goal. Nonetheless, a mode of living that steers clear of self-defeating indulgences like intoxication offers the fringe benefit of protection from attacks by ghostly creatures.

For dealing with attacks by ghosts, Vedic wisdom equips us with not only preventive but also curative insights. Devotional activities like collective recitation of sacred mantras can exorcise haunted places and possessed people. Śrīla Prabhupāda endorses this in a letter while answering the question of a disciple: “The best way to remove

them [ghosts] is to chant Hare Kṛṣṇa very loudly and have jubilant *kirtana* until they leave. In England, on Mr. John Lennon's house where I was staying in 1969, there was one ghost. But as soon as the devotees began chanting very loudly, he went away immediately." (December 1971)

Going Beyond All Miseries

Significantly, though Vedic wisdom acknowledges the existence of ghosts, it doesn't uncritically place the blame for all seemingly strange behavior on them. Śrīla Prabhupāda wrote in a letter to a disciple who had enquired whether his mental problems were caused by ghosts: "With regard to the offenses you are hearing it is not ghosts as you say, but they are creations of your mind. The mind is indeed wretched as you say. Therefore Kṛṣṇa says that for the endeavoring transcendentalist he must first control the

mind, and then by controlling the mind he will have peace." (November 1974)

Disciplining the mind by practicing Kṛṣṇa consciousness is the most effective way to deal with all the problems of material existence – including becoming ghosts ourselves, being haunted by ghosts, being tormented by the troubles of the mind that some might ascribe to ghosts, and all other problems that are ultimately the karmic reactions for misdeeds impelled by the uncontrolled mind.

That's why, despite explaining the existence of ghosts and declaring the exorcising potency of the holy name, Vedic wisdom doesn't give much importance to either. It asserts that human life is meant for a far more important purpose than preoccupation with ghosts, be it in the form of a morbid fascination, a paranoid fear, or a dogmatic denial. Human life holds the glorious po-

tential of granting us immortality if we use it to redirect our love from the ephemeral to the eternal, from matter to Kṛṣṇa. Restoring to us our lost right to immortality as spiritual beings is the ultimate treasure of Vedic wisdom. The explanatory expertise of Vedic wisdom in accounting coherently for phenomena like ghosts – phenomena that baffle materialistic science and compel it to live in perpetual denial – can serve as a faith booster for us as we explore its higher spiritual insights and relish its devotional gifts. ❀

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronic and telecommunications engineering and serves full time at ISKCON Pune. He is the author of eleven books. To read his other articles or to receive his daily reflection on the Bhagavad-gītā, "Gita-daily," visit thespiritualscientist.com.

KNOW KṚṢṆA

(continued from page 10)

who has developed love of Kṛṣṇa can see Kṛṣṇa within his heart twenty-four hours a day.

Kṛṣṇa consciousness is a very nice proposition. Please take to it. We are canvassing. We are sending our devotees to the street, begging, "Please come to our temple; be Kṛṣṇa conscious." That is our business. Caitanya Mahāprabhu wanted it. Go door to door, even at the risk

of life, and ask these rascals to come to Kṛṣṇa consciousness.

They're thinking, "Oh, we are very happy." That is illusion. The happiness will be finished within a second. As soon as death will come, finished.

But someone can say, "Death will come to you also."

"Yes, that's all right."

"Then why do you distinguish my death and your death?"

"Because you do not know where

you are going, but I know where I am going. That is the difference."

"How do you know?"

"Kṛṣṇa says."

"What does He say?"

"*Tyaktvā dehaṁ punar janma naiti*: one who has understood Kṛṣṇa, who has served Kṛṣṇa sincerely and seriously, is not going to come again to take any material body." "Then where does he go?"

"Oh – '*Mām eti*: he comes to Me.'" (*Gītā* 4.9)

How can you go to Kṛṣṇa unless you have a body like Kṛṣṇa? Yes, that is the position. You cannot enter into fire without being fire. Similarly, the next life for the devotees is *sac-cid-ānanda-vigrahaḥ*, eternal body, blissful life, dancing with Kṛṣṇa in the *rāsa* dance. You have seen the paintings of the cowherd boys and girls. Śukadeva Gosvāmī says that these boys who are playing with Kṛṣṇa in Vrindavan accumulated the results of their pious activities for many millions of years. The *Bhagavad-gītā* (7.28) also says,

*yeṣāṁ tv anta-gaṁ pāpāṁ
janānāṁ puṇya-karmaṇām*

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CALENDAR

This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to www.krishnadays.com.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

Month of Vāmana (June 14–July 12)

JULY

9 – Śayanā Ekādaśī

Fasting from grains and beans.

12 – Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

Month of Śrīdhara (July 13–August 10)

16 – Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

19 – Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

20 – Anniversary of incorporation of ISKCON in New York City, 1966.

Painting by Parikṣit Dāsa



Lord Balarāma

22 – Kāmikā Ekādaśī

Fasting from grains and beans.

AUGUST

7 – Pavitropānā Ekādaśī

Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

8 – Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

10 – Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣīkeśa (August 11–September 9)

11 – Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to the United States in 1965.

18 – Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local Hare Kṛṣṇa temple for a schedule of events.

19 – Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

21 – Annadā Ekādaśī

Fasting from grains and beans.

30 – Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

SEPTEMBER

2 – Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.

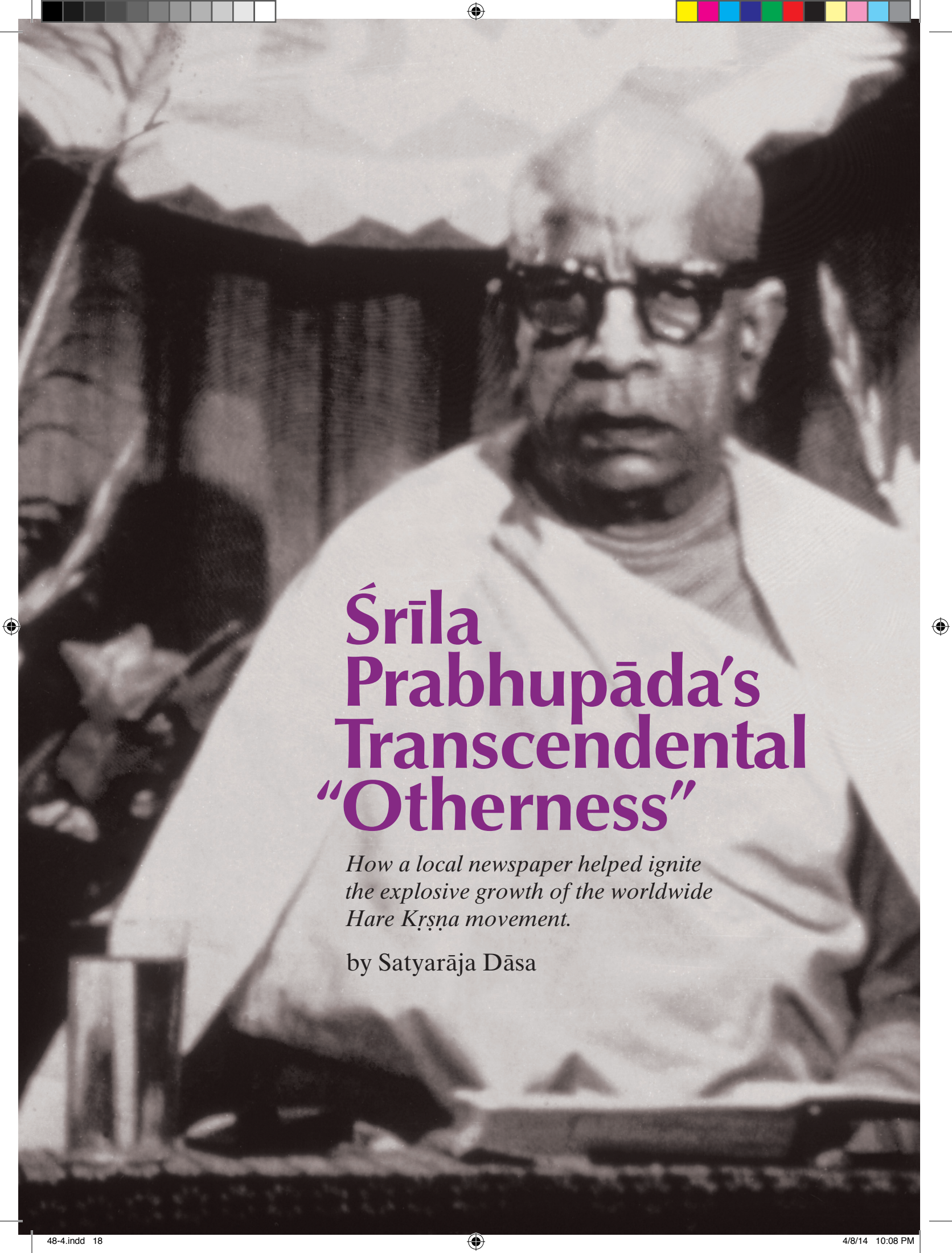
*te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.”

Sinful activity cannot touch those who are simply engaged in pious activities. That is natural. If you are engaged in some type of activity, then you are not engaged in other activities. Similarly, if you simply engage yourself in pious activities, the reaction of sinful activities cannot touch you. Then you are released from duality.

You are all engaged in that business. There is no scope for sinful reaction in your life, provided you follow the four principles: no intoxication, no meat-eating, no illicit sex, no gambling. And chant Hare Kṛṣṇa, sixteen rounds. Is it very difficult? So do it, rigidly, and be happy.

Thank you very much. ☸



Śrīla Prabhupāda's Transcendental “Otherness”

*How a local newspaper helped ignite
the explosive growth of the worldwide
Hare Kṛṣṇa movement.*

by Satyarāja Dāsa



Left: Śrīla Prabhupāda lectures from Bhagavad-gītā to devotees and guests at the 2nd Avenue storefront temple in New York City, 1966.

I RECENTLY SPOKE to Peter Leggieri. The name might not mean much to most readers of *Back to Godhead*, but, in fact, Peter was engaged by Kṛṣṇa to help establish the Kṛṣṇa consciousness movement in the West.

When Śrīla Prabhupāda first came to America in 1965, he was, from all appearances, an unknown monk, accepting the graciousness of his sponsors in Butler, Pennsylvania, and then of hippie followers on the Lower East Side of New York. Of course, all those who helped him were actually helped *by him*: through his association, they came closer and closer to Kṛṣṇa, and by serving his purposes, their spiritual lives began to blossom.

Almost from the beginning, Prabhupāda received significant coverage in the news. Even while in Butler, shortly after he arrived from India, *The Butler Eagle* told of his journey and mission (September 22, 1965). Then, after a brief period in New York, *The Village Voice* ran an article on him, too (June 1966). A *New York Post* article followed toward summer's end (September 1), along with *The New York Times* (October 10), in the fall. And *The East Village Other* (October 15–November 1) followed soon thereafter.

This article is about how Prabhupāda's story ended up in *The Other*.

Peter Leggieri was one of the newspaper's founding editors, and he maintained that position until 1969 (the paper folded in 1972). Years later he operated a sculptor's supply shop on East 12th Street, which lasted until 2006. His wife, Melissa (Missy), who was his

Save Earth Now!!

by Irving Shushnick (© Peter Leggieri)

—*The East Village Other* (Volume 1, No. 22, October 15–November 1, 1966 issue). Reprinted by permission.

ONCE UPON a time, a bunch of theologians jumped a poor old man in a darkened church, bashed his head in, and left him for dead. The next morning, the press was running long obituaries which identified the corpse as being that of the late, beloved God. Some people, however, didn't believe the story so they went to the graveyard, secretly exhumed the corpse and, to their relief, found that it had all been a case of mistaken identity. For, reposing in glorious decomposition in the golden casket was not the body of God, but that of his PR man: organized religion.

At once, the good tidings swept across the wide world. "GOD LIVES!" became household words in the palaces of Popes and Presidents; politicians repromised Him to the poor. The Vatican Council, after having just recovered from the death of Christ, breathed a sigh of relief. Priests and ministers withdrew their resignations. Someone started a war. Everything was gonna be groovy again.

But where was God? No one could find Him. They chased a rumor to Argentina but found only six Dachau dykes selling Torahs in a jungle village. A full page ad in the New York Times, offering a reward for information leading to the discovery of the whereabouts of God, and signed by Martin Luther King and Ronald Reagan, brought no response. People began to worry and wonder again. "God," said some people, "lives in a sugar cube." Others whispered that the sacred secret was in a cigarette.

But while this was all going on, an old man, one year past his allotted three-score-and-ten, wandered into New York's East Village and set about to prove to the world that

he knew where God could be found. In only three months, the man, Swami A.C. Bhaktivedanta, succeeded in convincing the world's toughest audience – bohemians, acidheads, potheads and hippies – that he knew the Way to God: Turn Off, Sing Out and Fall In. This new brand of holy man, with all due deference to Dr. Leary, has come forth with a brand of "Consciousness Expansion" that's sweeter than acid, cheaper than pot and nonbustable by fuzz. How is this all possible? "Through Krishna," the Swami says.

For the cynical New Yorker, living, visible, tangible proof of this can be found at 26 Second Avenue (between 1st and 2nd Streets) any Monday, Wednesday and Friday night between 7 and 9 p.m. when the sounds of cymbals, drums, bells, voices, harmonium and the innards of an old piano waft across the slums of the East Village like incense. One glance through the storefront window reveals the Swami seated on his dais leading "Kirtan" surrounded by some 30 young barefoot disciples who sing, dance, chant and listen to his lectures on the Gita, the principal scripture of Hinduism handed down some 5,000 years ago by Sri Krishna, an incarnation of God. Sitting crosslegged in his golden robes, the swarthy complexioned Swami tells his followers in

a soft voice that "Krishna is everything." "We see now His maya," he says, "His illusory energy which is the entire material universe, Krishna is behind this. He supports everything. But this material universe is full of suffering. Let us return to Krishna's true abode, His spiritual universe. It is His spiritual kingdom that is eternal."

Many of the Swami's new disciples, who include Allen Ginsberg, feel that the Swami's greatest



contribution is the "Kirtan," form of meditation which leads to consciousness expansion. The uniqueness of the "Kirtan" lies in the fact that it is a rhythmic, hypnotic 16-word chant ("Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare") sung for hours on end to the accompaniment of hand clapping,



cymbals and bells.

“The Kirtan,” says the Swami, “is as natural as the cry of a child for his mother. It is a meditation of body and spirit through the senses. It is feeling the presence of God and crying out to Him for help.”

One of the Swami’s disciples confessed, “I started chanting to myself, like the Swami said, when I was walking down the street: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare over and over, and suddenly everything started looking so beautiful, the kids, the old men and women . . . even the creeps looked beautiful . . . to say nothing of the trees and flowers. It was like I’d taken a dozen doses of LSD. But I knew there was a difference. There’s no coming down from this. I can always do this, anytime, anywhere. It’s always with you.

“Everybody’s trying to get high and stay there,” another young disciple stated. “Everybody’s looking for an exalted state of consciousness, a way to flip out and stay out. But there’s something bringing you back to the old miserable routine. Not with this. This has a snowballing effect. You can chant your way right into eternity.” “Into eternity . . . and beyond,” the Swami adds.

The cosmic or expanded consciousness, called “Krishna consciousness” by the Swami, is an awareness of a soul present within the body. “It is also,” he preaches, “the same awareness of life as when taking LSD. It is partly the constant awareness of the Lord living in all things – in the insects, and animals, in the earth, in buildings and sidewalks, cars and machinery, and in men, and in the sun and boundless universe. It is the state of bliss and of love in all life.”

After Turning Off and Singing Out his disciples in this way, the Swami makes everyone Fall In to a special diet which forbids the ingestion of coffee, tea, meat, eggs and

cigarettes to say nothing of marijuana, LSD, alcohol and illicit sex. The energetic old man maintains that the human body requires only natural, healthy food products, such as grains, fruits, vegetables and milk. His students seem to agree.

The Swami met his first guru (teacher) in India in 1922 and was instructed to spread the way of Krishna in the Western world. Last year he came to America and, after a stay in the Philadelphia area, he traveled to New York and succeeded in establishing his society called The International Society for Krishna consciousness. In addition to handling the affairs of the Society, lecturing, and conducting meetings, he works on a mammoth project involving an English translation of the Bhagavad-Gita, the principal scripture of Hinduism, and a proposed 60-volume edition of the Srimad Bhagavatam. These, in addition to his newspaper “Back to Godhead,” establish the Swami as a leading exponent of the philosophy of Personalism, which holds that one God is a person but that His form is spiritual. “Since man is part and parcel of the Supreme,” says the Swami, “he can come to know something of God through self-knowledge. It is like gaining knowledge of the ocean by inspection of one drop of its water.

The Swami, whose title means one who is master of the senses, is quick to point out that his Society is not a religion seeking converts. “There is one God,” stated the Swami, “and I bring my students here not to convert them to Him, but simply to convince them. I do not seek to change any man’s religious practice.”

In order to convince more people that the Way is through Krishna consciousness, the Swami and his followers have begun to sing the “Kirtan” in Tompkins Square Park every Sunday afternoon. There, in the shadow of Hoving’s Hill, God lives in trance-like dance and chant.

girlfriend back in the 60s, also worked at *The Other*. Neither of them knew what was in store when they received the assignment: go and interview the Swami on the Lower East Side.

According to Kṛṣṇa’s design, *The Other* began in 1965, just as Prabhupāda arrived in the States. It catered to the younger generation. With its day-glo psychedelic design and trippy layout, it included essays by everyone from Buckminster Fuller to Timothy Leary, from Robert Crumb to Allen Ginsberg, with stories covering the big names in the news: Lenny Bruce, the Beatles, Bob Dylan, Baba Ram Das, Jerry Rubin, and others. It was considered *the* hip paper by the counterculture of New York, and among the City’s youth, its popularity rivaled *The Times*.

One day in the fall of 1966, Walter Bowart, the founder of *The Other*, happened into Tompkins Square Park. He was high on LSD at the time, but his visionary experience that afternoon was not chemically induced: he saw a real live Swami chanting by a tree, with a large crowd around him, following along in ecstasy. As Leggieri tells it: “[It was] the Hare Krishna leader Bhaktivedanta Swami Prabhupāda, dressed in golden robes and sitting in a lotus position under the giant tree that now bears his name. Bowart hurried back to the office in a ‘STOP THE PRESSES’ fit, and began insisting that we immediately do a story about the ‘holy man he had seen.’”

Somehow, Bowart knew that the few editors, artists, and writers working in his offices were not up to the task. After all, they were basically hippies, with a good working knowledge of contemporary America and the issues that were of interest to their peers, but they knew little of India and Eastern spirituality. But there was a new guy who was a little different, someone who had just bought shares of the paper and was now part owner, part editor: Peter Leggieri.

He seemed the right guy for the job. For one thing, he had theologi-



cal training. He had just completed four years at Siena College in Loudonville, New York, where he learned the fundamentals of religious philosophy from Franciscan monks, and he was now in law school. Also, he was the only employee without a penchant for getting high. It just wasn't his nature. In other words, he was an educated, sober person who might really understand what the Swami had to say. Besides, everyone else was otherwise engaged at the time. Says Leggieri:

When Katzman [poet and publisher of *The Other*] pointed out that everyone was already working on an assignment, John Wilcock [editor and columnist]

I interviewed Peter and Missy last year, asking them about their meeting with Śrīla Prabhupāda:

Satyaṛāja: It was difficult to find you, since the article byline is "Irving Shushnick."

Peter: Yes, many of us wrote under that *nom de plume*, for various reasons. I wasn't allowed to work and go to school at the same time. Some legality. So I opted for our in-house pen name.

Satyaṛāja: Tell me, you actually met Prabhupāda? He gave you the basic information that enabled you to write that article?

Peter: That's right. Missy and I went down to the storefront at 26 Second Avenue. This would be early

was so alert and alive and enthusiastic. I am 71 now, and I don't have a fraction of the liveliness he embodied. It was really something to see.

And I was struck by his sincerity and strength of purpose. But I remember, as he spoke, thinking that he had a huge mountain to climb. He was speaking about such an alien culture, something so high, and something that would be so difficult to give others, especially because people in America don't have the background, the training.

But then it hit me, and it gave me chills: Here he was in the East Village. By divine providence, he was brought to this area where he would actually have a chance. Nowhere else, and in no other time, really, could this work. But, now, in the East Village, there was a possibility. And I immediately envisioned him as a surfer – he got on the wave and he rode it. The wave was hippiedom, and Eastern thought and mysticism were part of it: we were all interested in it. So, he was brought here, where people would be anxious to hear what he had to say.

What serendipity, I thought. Stoned-out Bowart stumbled into the park and saw him. And because it was the East Village, and it was the 60s, it was perfect. And Bowart knew that this was major, and that it *had* to be covered. Meanwhile, there I was, having just studied religious philosophy. So it all just worked; it fell into place. Amazing.

Melissa: That hit me, too. But what hit me more was that he was up to the task, without doubt. He was a really nice person, and that spoke loudest to me. I mean, in addition to all his other qualities, that Peter just mentioned, he was really accommodating, soft-spoken, and pleasant. You know, he embodied his teaching. That's rare. He spoke the talk but also walked the walk. You could see it in his person. Here was someone with so many good qualities that you had to wonder about the path he was on. It made you naturally curious – whatever made him

I was struck by his sincerity and strength of purpose. But I remember thinking that he had a huge mountain to climb.

interjected, "Peter, you're the only one with any theology. You do it." I refused by pointing out that I was extremely busy and knew nothing about swamis. [They] ganged up on me and, very reluctantly, I went off to meet the holy man. I did not like what I wrote and pleaded for time to do a rewrite. The three editors turned me down and the story went to press.

Despite his reservations, Leggieri's piece had substance, unlike *The New York Times* article that had come out a week earlier. Although it was written in the jargon of the day, one could detect that the author understood something of Prabhupāda's teaching. Perhaps it was because of his theological training at the Catholic seminary. Or maybe it was because he met Prabhupāda and spoke with him for over two hours. He and Missy went down to meet Prabhupāda several days after Bowart, Katzman, and Wilcock had requested him to do so.

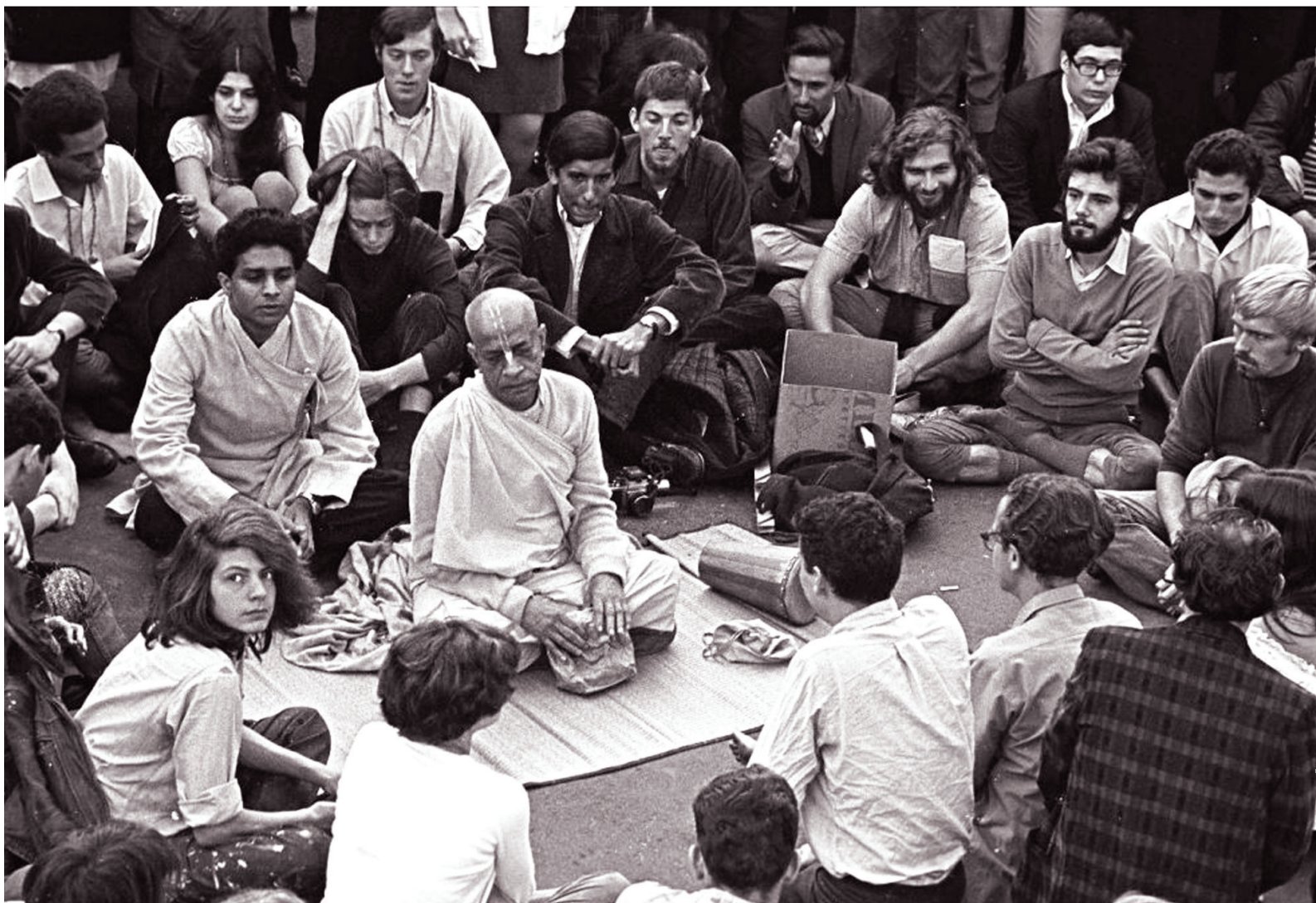
October, 1966. We attended the services, which were quite enjoyable. And then the Swami invited us up to his apartment in the back. It was just him and a few of his close followers, and me and Missy. She came along as my stenographer. I was talking with him and she was taking extensive notes. We also ate. He made sure that we all had that delicious Indian food.

Satyaṛāja: *Prasādam*, yes. Did you like it?

Peter: I remember it was something special. Remember, this is 1966. There were no Indian restaurants in New York, and very few Indians, period. So this was a new experience. But we enjoyed the food and our time with the Swami.

Satyaṛāja: What were your initial impressions of him?

Peter: I was immediately impressed by his learning and his humility. And, you know what? I was amazed by his vitality and youthfulness, too. I was a young man at the time, and he was 71. That's what he told me. But I found it hard to believe. He



Tompkins Square Park, 1966.

this way is something that is desirable. It made you want to embrace his teaching, his lifestyle. It was very sweet breaking bread with him and just talking, in a simple way. I have a great memory of that day.

Satyaṛāja: Peter? How would you sum up?

Peter: It wasn't until some thirty-five years later that I learned [that my] article is magnificently reproduced in the Hare Kṛṣṇa's main temple in India.* The cover story was transformed into a life-size diorama that includes Walter Breidel's photos. Apparently, Bhakti-

vedanta Swami Prabhupāda always credited EVO for the great success of his ministry in this world. To the best of my knowledge, *The East Village Other* is the only newspaper in the history of newspapers to be enshrined in a religious temple.

Satyaṛāja: And in fact the article had a big effect. I know of at least two important instances of people who saw that article. One is a prominent scholar, Thomas J. Hopkins, who went down to meet Prabhupāda as a result of reading your piece. Also, Allan Kallman, who produced Prabhupāda's *Happen-*

ing album – that too came about through your article.

Peter: I am just happy that I could play a small role in the way that I did. ☸

Satyaṛāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor and founding editor of the Journal of Vaishnava Studies. He has written more than thirty books on Kṛṣṇa consciousness and lives near New York City.

This article combines the author's interview with Peter Leggieri and Melissa along with some excerpts from Peter's online article about The East Village Other (<http://eastvillage.thelocal.nytimes.com/2012/03/03/peter-leggieri's-east-village-other/>)

* The enlarged cover of that issue of EVO is on display in the Prabhupāda museum across from Prabhupāda's Samadhi at the Kṛṣṇa-Balarama Temple in Vrindavan. The scene depicted on the cover is reproduced as a diorama in Prabhupāda's Samādhī in Mayapur.

AN INSPIRATION FOR DEVOTEES OF ALL AGES

Though she never learned to read, Sarva Kānti Devī Dāsī is dedicated to giving others the opportunity to read Śrīla Prabhupāda's books.

by Vṛndādevī Dāsī

SARVA KĀNTI Devī Dāsī beams with pleasure as she hands over change to the man who just bought a *Bhagavad-gītā As It Is* from the temple's book table. Despite her advanced age and poor health, she loves spending most of her time at the Hare Kṛṣṇa temple in Phoenix, Mauritius, welcoming guests and handing out transcendental literature and devotional gifts to visitors.

Before coming to Kṛṣṇa consciousness some twenty years ago, Sarva Kānti, then known as Saraswati, was a pious Hindu lady who was widowed at the age of thirty-five. Not considering remarriage an option, she singlehandedly raised her eight children and painstakingly ensured that they received an education and did not end up illiterate like her.

In the summer of 1988 one of Saraswati's daughters, Sunayna, came in touch with the Hare Kṛṣṇa movement in Mauritius. Shortly thereafter, Sunayna went on a vacation to England, where she spent considerable time with devotees at Bhaktivedanta Manor, the headquarters of ISKCON U.K. The visit was a major turning point for Sunayna,

and when she returned to her native country, she made a firm decision to dedicate her life to serving Kṛṣṇa. She consequently joined the temple as a resident devotee, despite her mother's disapproval. Sunayna had recently graduated from university, and her rejection of a promising future to pursue a spiritual path as a missionary distressed Saraswati. She could not understand why her daughter had to forsake a career and could not live at home and practice spiritual life at the same time.

A verbal tug-of-war began between mother and daughter. Saraswati came repeatedly to the temple to try to convince her daughter to come back home. Sunayna, on the other hand, did her best to gently impart the message of Kṛṣṇa consciousness to her distraught mother and make her understand that this was her calling in life. Both their attempts were proving unsuccessful, as each staunchly stood her ground, set in her convictions.

Hailing from a Hindu background, Saraswati was already familiar with Lord Kṛṣṇa. She and her husband used to argue sometimes about who was Supreme. Sara-

swati's husband believed that Lord Śiva was superior, while she always maintained that Lord Kṛṣṇa was the Supreme, although she could not articulate why. Somehow Saraswati had faith in Kṛṣṇa, but she lacked knowledge to substantiate it. Influenced by common family traditions, however, she continued worshipping the demigods together with Kṛṣṇa and took part in rites and rituals that were the norm for most Hindus.

With time, however, subtle transformations began taking place in





Saraswati. She gradually and imperceptibly started becoming more favorably inclined towards Kṛṣṇa consciousness. She found the devotees respectful and welcoming whenever she visited the temple to meet Sunayna. She felt happy when her daughter came to visit her, and she even started buying Śrīla Prabhupāda's books from Sunayna to give them as gifts to relatives. If she happened to bump into her daughter distributing books in town, she would walk up to her and buy one. Out of

affection for her daughter, by these simple acts she was unknowingly performing devotional service, and Kṛṣṇa was reciprocating by slowly relieving her of her apprehension and misgivings. Soon she started visiting the temple regularly, not to coax Sunayna back home but to spend more time with the devotees.

Deepening Conviction

What Saraswati previously knew at heart – that Kṛṣṇa is the Supreme

Personality of Godhead – she now began to understand in truth. It became clear to her that all other deities are subordinate to Kṛṣṇa and should be offered due respect but not considered on the same level as Him. Furthermore, she understood that the supreme religious practice for this age is the simple chanting of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Gradually she began

chanting the Hare Kṛṣṇa *mahā-mantra*, and since then she has not looked back.

As she became more convinced about Kṛṣṇa consciousness, she became increasingly inspired to give back what she had learned. She thus decided to take up book distribution herself.

Young devotees selling transcendental literature in public were a common sight, but it was almost unheard of to see an elderly lady in a widow's white sari with a book bag enthusiastically distributing books on the streets and door to door. She would also visit relatives, friends, neighbors, and acquaintances to tell them about Lord Kṛṣṇa and appeal to them to buy a book. Although she could not read the books herself, she had firm faith in

looked at the movement as a new cult and who had been wary of its followers changed their impression and started showing appreciation for ISKCON and the devotees.

Finding Her Guru

Soon Saraswati began to understand that to make spiritual progress one had to accept the shelter of a spiritual master. After listening to and meeting various spiritual teachers, she decided to accept His Holiness Girirāja Swami as her spiritual master. Deeply inspired by him and attracted to his humble disposition, she resolved to request him for spiritual initiation. In 1992 Saraswati became Sarva Kānti Devī Dāsī in a ceremony proudly attended by her whole fam-

scendental literature. Despite her advanced age, Sarva Kānti would display uncommon zest and blissfully relish the chance to meet as many people as she could to offer them Śrīla Prabhupāda's books. Sometimes the younger devotees would feel the strain and succumb to exhaustion, but Sarva Kānti would inspire them by her example and enthusiasm.

Along with book distribution Sarva Kānti has also been engaged in worshiping and cooking for Śrī Śrī Rādhā-Golokānanda, the presiding deities at ISKCON Phoenix. She loves making breakfast for the devotees too. She sometimes brings *prasāda* for them from home or invites them to her house and serves them *prasāda* of her beloved Gaura-Nitāi deities. She is a mother figure for all devotees and is very affectionate to everyone.

Motivated by Gratitude

When asked what motivates her staunch faith in distributing Śrīla Prabhupāda's books, she responds,

“Śrīla Prabhupāda's lectures and books have changed so many peoples' lives, including my own in such a significant way. The only minute way I can express my gratitude towards him is to do what he requested us to do: distribute Kṛṣṇa consciousness to others through his books. Also, my Guru Mahārāja has requested me to preach, so I am trying to follow his instruction the best I can.”

Her daughter Satyabhāmā Dāsī, a top book distributor in Mauritius, says, “My mother is an inspiration to me. A devotee once advised me not to exert myself because I will not be able to continue book distribution when I get older. When I heard this, I thought of my mother, who was still distributing books in her advanced age, and this thought made me persevere.

“Once, when I was ill, my mother came to see me at the temple, and when she was leaving, she said, ‘I
(please turn to page 56)

As she became more convinced about Kṛṣṇa consciousness, she became increasingly inspired to give back what she had learned.

their potency. She understood the good fortune and happiness they could bring to peoples' lives if they read them and took to the practice of Kṛṣṇa consciousness. She would also unhesitatingly visit professionals like doctors and lawyers and was effective in influencing them. She lived up to the meaning of the traditional verse

*mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam*

“I offer my respectful obeisances to my spiritual master, by whose mercy a dumb man can become a great speaker and a lame man can cross mountains.”

With time many of the people whose lives she touched with Śrīla Prabhupāda's message took to Kṛṣṇa consciousness. Because of the impact of Saraswati's example and preaching, many others who had

ily, including her daughter Sunayna, who was now Satyabhāmā Devī Dāsī.

After initiation, to follow her guru's instruction to continue preaching, Sarva Kānti became even more earnest in her efforts to enlighten others through book distribution and preaching. Almost every day, after quickly finishing her household duties she would go out by public transport or by foot to visit people, spend time with them, and leave them the gift of Kṛṣṇa consciousness. For many years she steadily maintained this pace. She participated with full energy in the intense Maha Shivaratri book-distribution marathon, which lasts for four trying days on the island of Mauritius. During the festival, held at Ganga Talav, a sacred lake for the 630,000 Hindus on the island, hundreds of thousands of pilgrims throng to the site to offer worship to Lord Śiva. Hare Kṛṣṇa devotees usually take this opportunity to flood Ganga Talav with tran-

BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness.

THE SAGES INSTALL VENA AS KING

*Concerned for the protection of the citizens, the sages install
Aṅga’s son, Vena, as king, against the wishes of the ministers.*

CANTO 4: CHAPTER 14

मैत्रेय उवाच

1 भृग्वदयस्ते मुनयो लोकानां क्षेमदर्शिनः
गोप्तार्यसति वै नृणां पश्यन्तः पशुसाम्यताम्

maitreya uvāca
bhṛgv-ādayas te munayo
lokānām kṣema-darśinaḥ
goptary asati vai nṛṇām
paśyantaḥ paśu-sāmyatām

maitreyaḥ uvāca – the great sage Maitreya continued; *bhṛgu-ādayaḥ* – headed by Bhṛgu; *te* – all of them; *munayaḥ* – the great sages; *lokānām* – of the people; *kṣema-darśinaḥ* – who always aspire for the welfare; *goptari* – the King; *asati* – being absent; *vai* – certainly; *nṛṇām* – of all the citizens; *paśyantaḥ* – having understood; *paśu-sāmyatām* – existence on the level of the animals.

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

PURPORT: ① In this verse the significant word is *kṣema-darśinaḥ*, which refers to those who are always looking

after the welfare of the people in general. All the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed, they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Aṅga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals.

As described in *Bhagavad-gītā* (4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class, and worker class.

② In modern democracy these scientific divisions are turned topsy-turvy, and by vote *śūdras*, or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life’s purpose. The result is that no one is happy.

2 वीरमातरमाहूय सुनीथां ब्रह्मवादिनः
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः

vīra-mātaram āhūya
sunīthāṁ brahma-vādināḥ

- 1) To whom does the word *kṣema-darśinaḥ* refer?
2) What is the result of modern democracy, and why?

*prakṛty-asammataṁ venam
abhyaśiñcan patim bhuvaḥ*

vīra – of Vena; *mātaram* – mother; *āhūya* – calling; *sunīthām* – of the name Sunīthā; *brahma-vādinah* – the great sages learned in the *Vedas*; *prakṛti*—by the ministers; *asam-matam* – not approved of; *venam* – Vena; *abhyaśiñcan* – enthroned; *patim* – the master; *bhuvaḥ* – of the world.

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

3 श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम्
निलित्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः

*śrutvā nṛpāsana-gataṁ
venam atyugra-śāsanam
nililyur dasyavaḥ sadyaḥ
sarpa-trastā ivākhavaḥ*

śrutvā – after hearing; *nṛpa* – of the King; *āsana-gatam* – ascended to the throne; *venam* – Vena; *ati* – very; *ugra* – severe; *śāsanam* – punisher; *nililyuḥ* – hid themselves; *dasyavaḥ* – all the thieves; *sadyaḥ* – immediately; *sarpa* – from snakes; *trastāḥ* – being afraid; *iva* – like; *ākhavaḥ* – rats.

It was already known that Vena was very severe and cruel; therefore, as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

PURPORT: When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. ③ Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

4 स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः
अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः

*sa ārūḍha-nṛpa-sthāna
unnaddho 'ṣṭa-vibhūtibhiḥ*

- 3) What was one good result of Vena's becoming the king?
- 4) What extraordinary opulences did Vedic kings have, and how did they attain them?
- 5) What is the meaning of *rājarṣi*?

*avamene mahā-bhāgān
stabdhaḥ sambhāvitaḥ svataḥ*

saḥ – King Vena; *ārūḍha* – ascended to; *nṛpa-sthānaḥ* – the seat of the king; *unnaddhaḥ* – very proud; *aṣṭa* – eight; *vibhūtibhiḥ* – by opulences; *avamene* – began to insult; *mahā-bhāgān* – great personalities; *stabdhaḥ* – inconsiderate; *sambhāvitaḥ* – considered great; *svataḥ* – by himself.

When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

PURPORT: In this verse the word *aṣṭa-vibhūtibhiḥ*, meaning “by eight opulences,” is very important. ④ The king is supposed to possess eight kinds of opulences. By dint of mystic yoga practice, kings generally acquired these eight opulences. ⑤ These kings were called *rājarṣis*, kings who were also great sages. By practicing mystic yoga, a *rājarṣi* could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A *rājarṣi* could also create a kingdom, bring everyone under his control, and rule everyone. These were some of the opulences of a king. King Vena, however, was not practiced in yoga, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

5 एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपेः
पर्यटन् रथमास्थाय कम्पयन्निव रोदसी

*evam madāndha utsikto
niraṅkuśa iva dvipaḥ
paryātan ratham āsthāya
kampayann iva rodasī*

evam – thus; *mada-andhaḥ* – being blind with power; *utsiktaḥ* – proud; *niraṅkuśaḥ* – uncontrolled; *iva* – like; *dvipaḥ* – an elephant; *paryātan* – traveling; *ratham* – a chariot; *āsthāya* – having mounted; *kampayan* – causing to tremble; *iva* – indeed; *rodasī* – the sky and earth.

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom, causing the sky and earth to tremble wherever he went.

6 न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित्
इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः

*na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijāḥ kvacit*

*iti nyavārayad dharmam
bheri-ghoṣeṇa sarvaśaḥ*

na – not; *yaśṭavyam* – any sacrifices can be performed; *na* – not; *dātavyam* – any charity can be given; *na* – not; *hotavyam* – any clarified butter can be offered; *dvijāḥ* – O twice-born; *kvacit* – at any time; *iti* – thus; *nyavārayat* – he stopped; *dharmam* – the procedures of religious principles; *bheri* – of kettledrums; *ghoṣeṇa* – with the sound; *sarvaśaḥ* – everywhere.

All the twice-born [*brāhmaṇas*] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

PURPORT: What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously, so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.

7 वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम्
विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः

*venasyāvekṣya munayo
durvṛttasya viceṣṭitam
vimṛśya loka-vyasanam
krpayocūḥ sma satriṇaḥ*

venasya – of King Vena; *āvekṣya* – after observing; *munayaḥ* – all the great sages; *durvṛttasya* – of the great rogue; *viceṣṭitam* – activities; *vimṛśya* – considering; *loka-vyasanam* – danger to the people in general; *krpayā* – out of compassion; *ūcuḥ* – talked; *sma* – in the past; *satriṇaḥ* – the performers of sacrifices.

Therefore all the great sages assembled together and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the performers of the sacrifices.

PURPORT: Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel, and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons, and devotees are

not unconcerned with the people's welfare. 6 Ordinary *karmīs* are busy acquiring money for sense gratification, and ordinary *jñānīs* are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

8 अहो उभयतः प्राप्तं लोकस्य व्यसनं महत्
दारुण्युभयतो दीप्ते इव तस्करपालयोः

*aho ubhayataḥ prāptam
lokasya vyasanam mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoḥ*

aho – alas; *ubhayataḥ* – from both directions; *prāptam* – received; *lokasya* – of the people in general; *vyasanam* – danger; *mahat* – great; *dāruṇi* – a log; *ubhayataḥ* – from both sides; *dīpte* – burning; *iva* – like; *taskara* – from thieves and rogues; *pālayoḥ* – and from the king.

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. 7 When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

9 अराजकभयादेष कृतो राजातदर्हणः
ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम्

*arājaka-bhayād eṣa
kṛto rājātat-arhaṇaḥ
tato 'py āsīd bhayam tv adya
katham syāt svasti dehinām*

arājaka – being without a king; *bhayāt* – out of fear; *eṣaḥ* – this Vena; *kṛtaḥ* – was made; *rājā* – the king; *a-tat-arhaṇaḥ* – though not qualified for it; *tataḥ* – from him; *api* – also; *āsīt* – there was; *bhayam* – danger; *tu* – then; *adya* – now; *katham* – how; *syāt* – can there be; *svasti* – happiness; *dehinām* – of the people in general.

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that

6) Why are *karmīs* and *jñānīs* unconcerned with the people's welfare?

7) Why were the citizens like ants in a log with fire at both ends?

they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

PURPORT: In *Bhagavad-gītā* (18.5) it is stated that even in the renounced order one should not give up sacrifice, charity, and penance. ⑧ The *brahmacārīs* must perform sacrifices, the *grhasthas* must give in charity, and those in the renounced order of life (the *vānaprasthas* and *sannyāsīs*) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness, or Kṛṣṇa consciousness, because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

10 अहेरिव पयःपोषः पोषकस्याप्यनर्थभृत् वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः

*aher iva payaḥ-poṣaḥ
poṣakasyāpy anartha-bhṛt
venaḥ prakṛtyaiva khalah
sunīthā-garbha-sambhavaḥ*

ahēḥ – of a snake; *iva* – like; *payah* – with milk; *poṣaḥ* – the maintaining; *poṣakasya* – of the maintainer; *api* – even; *anartha* – against the interest; *bhṛt* – becomes; *venaḥ* – King Vena; *prakṛtyā* – by nature; *eva* – certainly; *khalah* – mischievous; *sunīthā* – of Sunīthā, Vena's mother; *garbha* – the womb; *sambhavaḥ* – born of.

The sages began to think within themselves: Because he was born from the womb of Sunīthā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

PURPORT: Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena

was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. ⑨ A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

11 निरूपितः प्रजापालः स जिघांसति वै प्रजाः तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत्

*nirūpitaḥ prajā-pālah
sa jighāṃsati vai prajāḥ
tathāpi sāntvayemāmuni
nāsmāns tat-pātakam spr̥śet*

nirūpitaḥ – appointed; *prajā-pālah* – the king; *saḥ* – he; *jighāṃsati* – desires to harm; *vai* – certainly; *prajāḥ* – the citizens; *tathā api* – nevertheless; *sāntvayema* – we should pacify; *amum* – him; *na* – not; *asmān* – us; *tat* – his; *pātakam* – sinful result; *spr̥śet* – may touch.

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

PURPORT: ⑩ The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of karma prohibits a person even to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

12 तद्विद्वद्विरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा

*tad-vidvadbhir asad-vṛtto
veno 'smābhiḥ kṛto nṛpaḥ
sāntvito yadi no vācam
na grahiṣyaty adharma-kṛt
loka-dhikkāra-sandagdham
dahiṣyāmaḥ sva-tejasā*

[Continued in the next issue.]

- 8) Which of the four *āśramas*, respectively, are especially meant for sacrifice, charity, and austerity?
- 9) Why did the sages think that their support of Vena was like maintaining a snake with milk?
- 10) What personal motive did the sages have in trying to rectify Vena?

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Social Body Without a Brain

Here continues a conversation that took place between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Mr. C. Hennis of the United Nations International Labor Organization on May 31, 1974, in Geneva.

Śrīla Prabhupāda: The social body should have a class of men who act as the brain and guide everyone so that everyone can become happy. That is the purpose of our movement.

Mr. Hennis: That's a valid point, because it has always been affirmed in every society that there is a need for a priestly class or a class of philosophical leaders.

Śrīla Prabhupāda: But now the so-called priestly class are amending the biblical injunctions according to their whims. For instance, the Bible enjoins, "Thou shalt not kill." But the priestly class is like the other classes – sanctioning slaughterhouses. So how can they guide?

Mr. Hennis: But the animal world is entirely composed of beings who eat one another. I suppose that the



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justification that people have for maintaining slaughterhouses is that it is just a cleaner way of killing than for a lion to jump on the back of an antelope.

Śrila Prabhupāda: But as a human being you should have discrimination. You should be guided by your brain, and society should be guided by the “brain class” of priestly, thoughtful men. Nature has given human beings fruits, vegetables, grains, milk, which all have great nutritional value, and human beings should be satisfied with these wholesome foods. Why should they maintain slaughterhouses? And how can they think they will be happy by being sinful, by not following God’s commandments? This means society has no brain.

Mr. Hennis: My organization isn’t directly concerned with giving people brains.

Śrila Prabhupāda: Your organization may not be directly concerned. But if human society is brainless, then no matter how much you may try to organize, society can never become happy. That is my point.

Mr. Hennis: My organization is concerned with taking away the obstacles that prevent people from attaining a proper brain. One of the obstacles is just plain poverty.

Śrila Prabhupāda: No. The main thing is, society must learn to discriminate between pious and sinful activities. Human beings must engage in pious activities, not sinful activities. Otherwise, they have no brain. They are no better than animals. And from the moral point of view, do you like sending your mother to the slaughterhouse? You are drinking the milk of the cow – so she is your mother – and after that you are sending her to the slaughterhouse. That is why we ask, “Where is society’s brain?”

Mr. Hennis: Of course, when you speak of the distinctions that are made between pious activities and sinful activities –

Śrila Prabhupāda: Today practically no one is making this distinction. We are making it, and we have introduced these ideas by establishing farm communities and pro-

tecting our cows. And our cows are winning awards for giving the most milk, because they are so jubilant. They know, “These people will not kill me.” They know it, so they are very happy. Nor do we kill their calves. At other farms, soon after the cow gives birth to a calf, they pull her calf away for slaughter. You see? This means society has no brain. You may create hundreds of organizations, but society will never be happy. That is the verdict.

Mr. Hennis: Well, we can’t be accused of engaging in sinful activities when we don’t think what we are doing is sinful.

Śrila Prabhupāda [Laughing]: Oh? You don’t think you can be accused of breaking the state law – just because you don’t know what the state law is? The point is, if your priestly class have no knowledge of what is sinful, they may instruct you, “Don’t do anything sinful” – but what good is that? You must have a priestly class who know what is sinful, so that they can teach you. And then you must give your sinful activities up. When these young people came to me, I told them, “Flesh-eating, illicit sex, gambling, and intoxication – these things are sinful. You must give them up.” If we do not give up these sinful activities, nature punishes us. So we must know the laws of nature, what nature wants. At the very least, nature wants that we human beings stop our sinful activities. If we do not, then we must be punished.

Mr. Hennis: We are just trying to give people a fair share of the material things of life: proper wages, decent homes, decent opportunities for leisure.

Śrila Prabhupāda: That is all right, but people must know what is sinful and what is pious.

Mr. Hennis: Yes, but I don’t think you can properly expect to indoctrinate people. At least, you can’t expect an international organization to indoctrinate people.

Śrila Prabhupāda: As an international organization for peace and well-being, the United Nations should maintain a class of men

A Pause for Prayer



Painting by Rāmanātha Dāsa

My dear Lord,
You are the only
worshipable Lord, the
Supreme Personality
of Godhead, and there-
fore I offer my humble
obeisances and prayers
just to please You. O
son of the king of the
cowherds, Your tran-
scendental body is dark
blue like a new cloud,
Your garment is bril-
liant like lightning, and
the beauty of Your face
is enhanced by Your
guñjā earrings and the
peacock feather on
Your head. Wearing
garlands of various for-
est flowers and leaves,
and equipped with a
herding stick, a buffalo
horn, and a flute, You
stand beautifully with a
morsel of food in Your
hand.

Lord Brahmā
Śrīmad-Bhāgavatam
10.14.1

who can act as society's brain. Then everything will be all right. Simply legs and hands working without any direction, without any brain – that is not very good. The United Nations was organized for the total benefit of human society, but it has no department that can actually be called the brain organization.

Mr. Hennis: That's true. That's true. They are servants of the member-ship, servants of the various states of the world. We are only the ser-

vants of these people. What we try and do is let them get together and help them understand their problems.

Śrīla Prabhupāda: Yes, help them understand. At the very least, help them understand what they should do and what they should not do. At least do this much.

Mr. Hennis: This we do try to do to the extent that it is possible for the secretariat to shape and evolve a philosophy. We try to do it. But of

course, we can't adopt a completely radical approach. We do what we can, in the manner of a good servant and the manner of a good steward, to try and hope the leaders are on the right path and the right direction.

Śrīla Prabhupāda: If society does not know what is sinful and what is pious, it is all useless. If your body has no brain, then your body is dead. And if the social body has no brain, then it is dead. ☸

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

PRONUNCIATION:

ha-ray, krish-na, ra-ma (rhymes with “drama”).

To hear Śrīla Prabhupāda chanting, go to
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Photo: Indradyumna Swami



PRAYAG RAJ: A

What was supposed to be a brief, casual trip to accept an invitation from an old friend turned out to be a wonderful, purifying, spiritual journey.

by Hrimatī Devī Dāsī

Photos by Hrimatī Devī Dāsī and Ādvaita Ācārya Dāsa

TWO OF THE holiest places we in the Hare Kṛṣṇa movement hold dear, Vṛndavan and Mayapur, are sites where the Supreme Personality of Godhead – Śrī Kṛṣṇa and Caitanya Mahāprabhu respectively – made Their transcendental appearances. But there is another very spiritual place we don't hear enough about. Only a few of us know much about this gem, where Lord Rāma stopped twice: to rest on His way to exile, and to perform *pūjā* (worship) for purification on His way back; where Lord Caitanya went to the temple of Venī Mādhava and danced day and night; where He instructed Śrīlā Rūpa Gosvāmī in the Vaiṣṇava philosophy; and where the founder-*ācārya* of ISKCON lived with his family and received spiritual initiation. This place is called Allahabad, also known as Prayag Raj.





Thirty-seven years ago, 1977, in Mumbai (then Bombay), I saw my spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, for the last time. With my two-year-old son Raghunatha holding onto my sari and my six-month-old daughter Nandini in my arms, I waved farewell to him as he drove off in his maroon Ambassador to attend the Maha Kumbha Mela in Allahabad, which occurs every twelve years.

Vrindavan lies in northwest India, near the river Yamuna, while Mayapur is located near the Ganga, in the eastern state of West Bengal. Allahabad, UP, lies in the heart of India. Though nearly three thousand kilometers

Guests arrive for the blessed audience of Śrī Śrī Rādhā-Veṇī-Mādhava at the Hare Kṛṣṇa temple in Allahabad (left). The temple is on the right just inside the arched gateway (bottom, right). Another guest (bottom, left) walks from the temple toward the guesthouse and the Yamuna River, which flows nearby. The author (opposite page) shoots photos from the Yamuna.

Place for Vaiṣṇavas





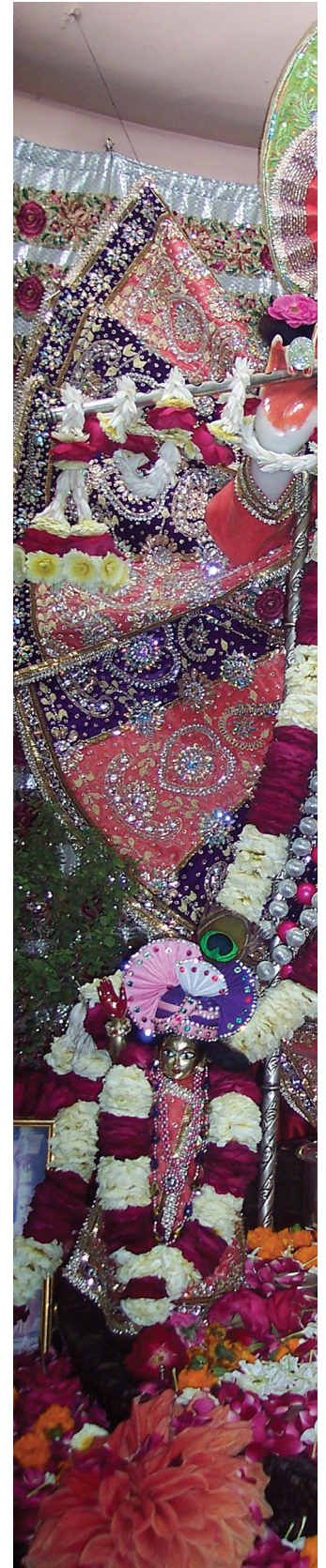
Devotees dressed for a chilly winter morning (left) chant Hare Kṛṣṇa for Śrī Śrī Rādhā-Veṇī-Mādhava (below), whose faces are routinely adorned with “beauty marks.”



wide, India has only one time zone, and clocks across the country are set to the time in Allahabad. Just as the city is the heart of India's time, it is also the heart of India's spirituality. It is where millions of people come every year for a holy dip in the Triveni Sangam, the confluence of the three rivers Yamuna, Ganga, and Saraswati.

Advaita Ācārya Dāsa, a family friend from Mayapur, requested me several times to visit the ISKCON temple in Allahabad, where he serves as the temple president. How could I refuse to visit this holy city, where every year many millions of pilgrims flock to find spiritual peace? Also, knowing that Allahabad has a lot of history con-

The temple shop (above) is well stocked with devotional supplies.



nected with the Lord’s pastimes, as well as with my spiritual master, I finally made the journey.

First Impressions and Some Temple History

After a twelve-hour train-ride from Kolkata, I hire a private auto rick-

sha from Allahabad Junction station to Balua Ghat, where the ISKCON temple is located. This being Allahabad – “the city of Allah” – many of the shops I pass display Arabic signboards. The Moghul emperor Akbar gave the city its current name in 1575.

As the ricksha arrives near Balua



Sarvajaya Kṛṣṇa Dāsa (top) cooks a meal for the deities. A painting on the outside of the temple (above) shows Śrīla Prabhupāda receiving initiation from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in Allahabad, 1933.

Ghat on the Yamuna River, I hear loudspeakers broadcasting chants of “Jaya Gaṅge Mātā!” (“All glories to Mother Ganga!”) “Yamunā-māyī kī jaya!” (“All glories to Mother Yamuna!”) and “Jaya Hanumān!” (“All glories to Hanumān!”) – mixed with the names of many other demigods and demigoddesses.

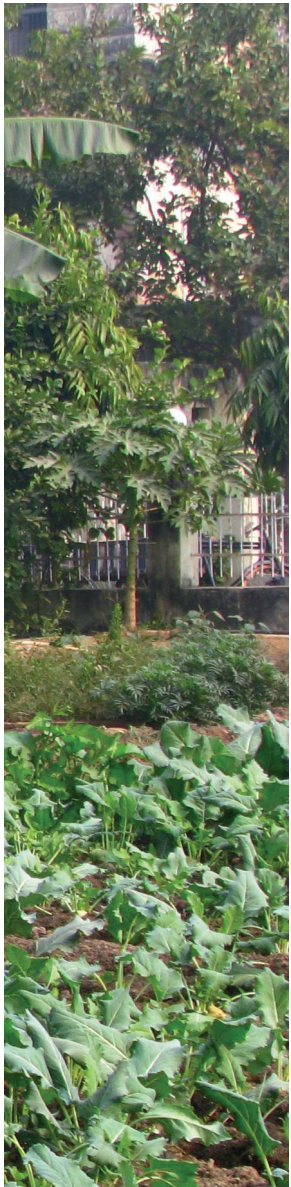
The ricksha drops me off in front of the palace of the late king Dr. Vibhuti Narayan Singh (1927–2000), just next to the ISKCON Śrī Śrī Rādhā–Veṇī-Mādhava Mandir. As I walk through the beautiful arched entrance to the temple property, Advaita Ācārya Dāsa gives me a warm welcome. After I’ve settled in, he tells a brief history of the temple.



In 1989 a group of devotees headed by Mādhāi Dāsa arrived in Allahabad to start an ISKCON center. In the beginning they stayed as paying guests at the house of Mr. S. D. Sinha. Then in 1991 they rented a house at 403, Baghambari Housing Scheme, Allahapur, with Mādhāi Dāsa as the temple president. They struggled for quite a while to obtain land to start the center. Eventually they met Mr. B. N. Rama Roy, whose son owned Hotel Elchio and who was a close friend of the popular king of Kashi, His Highness Maharaja Dr. Vibhuti Narayan Singh.

On Mr. Roy's suggestion, the devotees traveled 125 km to Vara-





Supplying cooking fuel to the kitchen is a biogas tank (above), situated between the temple building and the vegetable garden, which, like the flower garden (left), is fully organic.



Some of the temple's twenty-odd cows (left) graze on the temple property. Below (top to bottom), a cook prepares chapatis with biogas, Nahari Dāsa Brahmācārī returns with grain for the cows, and Ram Kishan stacks cow-dung patties, used for cooking a round bread called bati.

nasi and asked the king for land. He agreed, but did not pay immediate attention to the matter, and in time the devotees grew anxious. Unexpectedly, Mr. A. K. Chadda, a school organizer, offered to donate two acres of land near the airport. The devotees accepted the offer and started conducting programs on the land. Hearing this, the king sent his lawyer to inform the devotees that he was ready to donate his land immediately. Finally, after a prolonged struggle, the devotees took possession of the property, next to the king's palace by the bank of the Yamuna in Allahabad.

The leased property was officially registered in the name of ISKCON in March 1997. But the struggle did not end there. Although the devotees had received a written consent order from the king in 1995, some servants of the king and other tenants gave the devotees a lot of trouble and refused to vacate the property, although they eventually left after some time. The property was a jungle, however, wild with vegetation and infested with snakes. The devotees cleared the land and made it fit for the Lord's residence, along with a garden and a *goshala* (cow sanctuary).

Seeing the property, I could never have guessed at all the struggles the devotees went through to make it look like it does today, with beautifully manicured flower and vegetable gardens.

Being an animal lover, I immediately want to see the cows. Narahari Dāsa Brahmācārī introduces me





Countless pilgrims (left) arrive in Prayag every year to bathe in the sacred Triveni Sangam. Below, birds migrate here from the Arctic every winter, adding to the beauty of the spot.

to about twenty extremely friendly cows and bulls, many of them curiously sniffing me. I am taken by how clean they are. The devotees themselves are looking after the cows with much love and affection under the leadership of Acintya Balāi Dāsa Brahmācārī.

Organic Vegetables, Flowers, and Grass

Next to the cow barn extends the large temple garden. Sidhu Dadu, the head gardener, is very dedicated

and makes it a personal affair to look after the garden. He planted beautiful symmetrical rows of cauliflower, cabbage, spinach, eggplant, and other vegetables for the Lord, along with Nepier grass for the cows. On the opposite side of the footpath you can find beautiful scented flowers and a big area of *tulasī*, the sacred plant used profusely in the worship of Lord Kṛṣṇa.

The flowers, vegetables, and fodder for the cows are grown organically with only cow manure used as fertilizer, which is derived from the

slurry coming from the big *gobar*-gas tank, where biogas is produced by mixing cow dung (*gobar*) and water. The biogas is then channeled through a pipe into the main kitchen and used for cooking the much-loved chapatis.

The Lord's cook, Sarvajaya Kṛṣṇa Dāsa, lets me have a glimpse into the smaller deity kitchen while he's cooking for the deities.

I observe harmony in ISKCON Allahabad, where the devotees are peaceful and devoted in everything they do for the presiding deities,





The author (left) prepares for her Triveni Sangam dip from a platform suspended between two boats. Below, ISKCON Allahabad temple president Advaita Ācārya Dāsa acts as a pilgrimage guide for the author.

Their Lordships Śrī Śrī Rādhā-Veṇī-Mādhava, installed in November 2003. Their Lordships are gorgeously decorated and smiling at you. Their temporary temple building was formally inaugurated in August 2003, and the temple services have been carried out regularly ever since. Festivals such as Kṛṣṇa Jan-māṣṭamī, Rāma Navamī, Gaura



Pūrṇimā, and Śrīla Prabhupāda's Vyāsa-pūjā are celebrated annually in grand fashion. Advaita Ācārya has plans for a large permanent temple.

After touring the temple grounds, I take a holy and refreshing dip in the river Yamuna at the Prabhu-pada Ghat, which descends directly from the back gate of the temple property.



In the evening, after honoring dinner *prasāda*, I offer a ghee lamp to Śrī Śrī Rādhā-Veṇī-Mādhava and retire for the night at the ISKCON Allahabad guesthouse.

Śrīla Prabhupāda In Allahabad

Allahabad, or Prayag Raj, has a lot of history connected with the Lord's pastimes, as well as with ISKCON's founder-*ācārya*: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

At the Allahabad Gauḍīya Maṭha in 1933, Śrīla Prabhupāda, then known as Abhay Charan De, received Vaiṣṇava initiation from his spiritual master, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and received the spiritual name Abhaya Caraṇāravinda Dāsa. At their very first meeting, in Calcutta, 1922, Śrīla Bhaktisiddhānta Sarasvatī had instructed Abhay Charan De to spread the gospel of Śrī Caitanya to the English-speaking people of the world. After that first meeting, Abhay moved to Allahabad and ran his own business, Prayag Pharmacy, for thirteen years. The building that housed the pharmacy can still be seen today. During this period as a family man, Abhay helped establish the Allahabad Gauḍīya Maṭha for his spiritual master's mission.

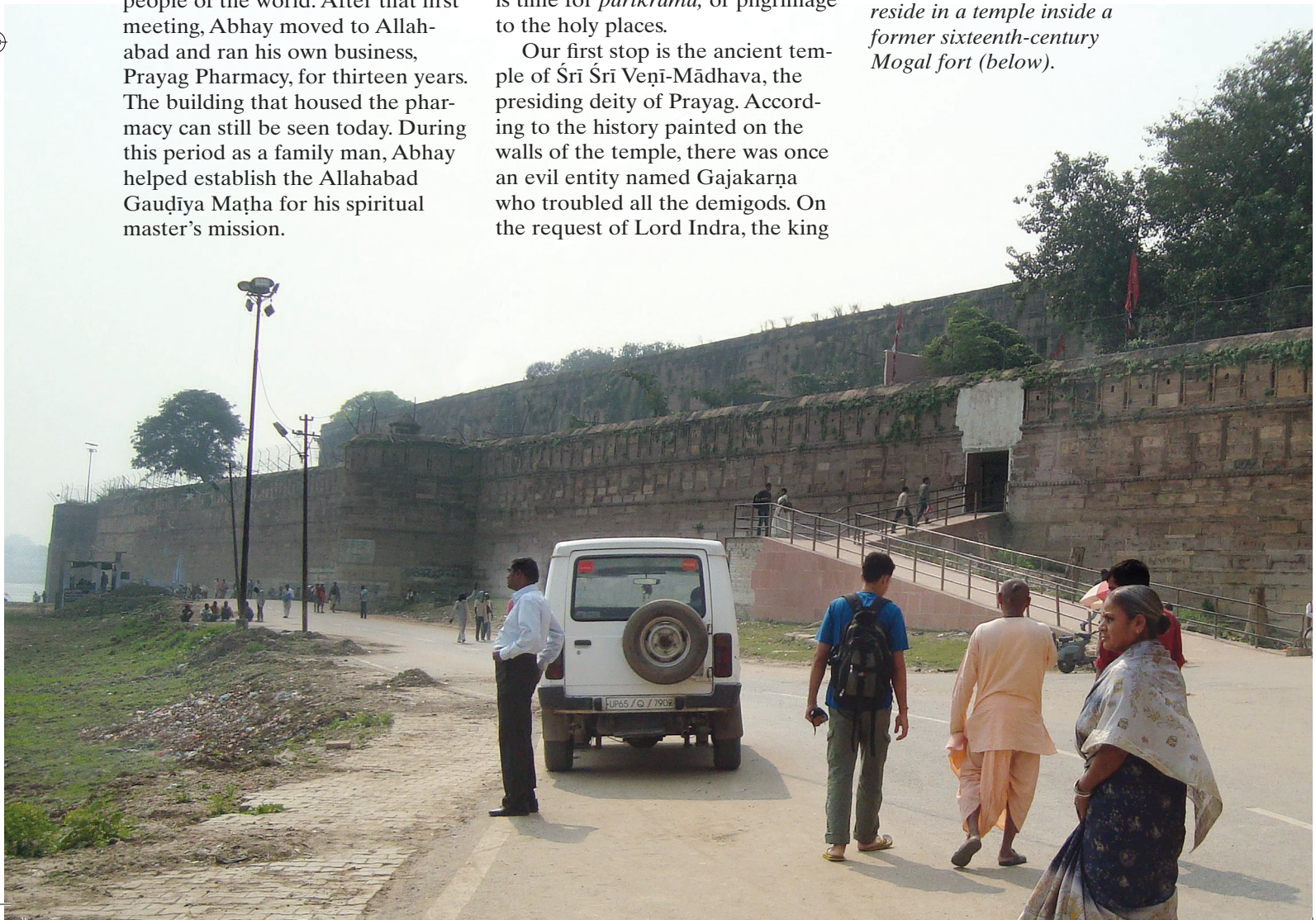


Pilgrimage Sites

On my second day in Allahabad it is time for *parikramā*, or pilgrimage to the holy places.

Our first stop is the ancient temple of Śrī Śrī Veṇī-Mādhava, the presiding deity of Prayag. According to the history painted on the walls of the temple, there was once an evil entity named Gajakaṛṇa who troubled all the demigods. On the request of Lord Indra, the king

Deities of Rādhā-Kṛṣṇa and Sītā-Rāma, Lakṣmaṇa, and Hanumān (above) reside in a temple inside a former sixteenth-century Mogal fort (below).



of heaven, the great sage Nārada Muni sought an audience with Gajakaṛṇa to find out his weakness and discovered that he suffered from a skin infection on his leg. Nārada told Gajakaṛṇa to bathe where the three rivers Ganga, Yamuna, and Saraswati meet – the Triveni Sangam at Prayag Raj – which Gajakaṛṇa proceeded to do. Amazed at finding himself cured, and wanting to possess the three great rivers that had cured him, he drank them. When the rivers pleaded with Lord Viṣṇu, He arrived in the form of Veṇī-Mādhava, killed Gajakaṛṇa, and restored the rivers to their rightful place.

According to oral history, Lord Rāmacandra, Sītā Devī, and Lakṣmaṇa visited the Veṇī Mādhava temple during their fourteen-year exile many centuries ago in a previous age, Tretā-yuga. And we learn from *Caitanya-caritāmṛta* that Śrī Caitanya Mahāprabhu, while visiting Prayag Raj about



A popular attraction inside the fort is Askhaya-vat (top), a banyan tree said to be immortal. Bas-reliefs of Lord Nārāyaṇa (left) and Sītā-Rāma and Lakṣmaṇa (above) add to the sanctity of the temple in the fort.



five hundred years ago, chanted the holy names and danced here every day.

After returning from the USA, Śrīla A. C. Bhaktivedānta Swami Prabhupāda visited this temple and found it in a dilapidated state. He encouraged the temple authorities to renovate this important temple, which they did, and ever since his visit the temple has flourished. Recently, the mahant (head priest) expressed a desire to install a *mūrti* (carved form) of Śrīla Prabhupāda in the temple.

Not far from the Veṇī-Mādhava temple, at Dashashwamedha Ghat, Lord Caitanya Mahāprabhu taught the essential principles of devotional service to Rūpa Gosvāmī for ten days. Here the nectar flowed from Lord Caitanya Mahāprabhu's mouth into the ears of Rūpa Gosvāmī. A sign marks the historic meeting place: "Rupa Shikshsthalī" ("The Site Where Rūpa Received Instruction").

How can I describe my emotions when I fall down and offer my obeisances at the plaque bearing the lotus footprints of Caitanya Mahāprabhu? Having been a follower of Caitanya Mahāprabhu since my childhood forty-one years ago, I feel surcharged with a mixture of spiritual energy and emotions. Based on the discourse that took place here between Śrīla Rūpa Gosvāmī and the Lord, Śrīla Rūpa Gosvāmī gave us the Vaiṣṇava culture as we still practice it today. References to their meeting can be found in *Caitanya-caritāmṛta*:

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear the news that Śrī Caitanya Mahāprabhu was there. At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu [Veṇī] Mādhava, and many hundreds of thousands of people followed Him to meet Him . . .

(*Madhya* 19.37–38)

Due to the great crowds in Prayāga, Śrī Caitanya Mahā-

prabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service. Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service, and the truth about transcendental mellows, culminating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the



Inside the Śiva temple (left) at Dashashwamedha Ghat, Lord Caitanya's footprints (right) commemorate the time He spent here instructing Śrīla Rūpa Gosvāmī. Lord Caitanya danced and chanted at the Veṇī-Mādhava (Bindu-Mādhava) temple (below).



ultimate conclusions of *Śrīmad-Bhāgavatam*. Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them. By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu. In his book *Caitanya-candrodaya*, Kavi-karṇapura, the son of Śivānanda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

(*Madhya* 19.114–118)

At the beginning of creation, Lord Brahma conducted the first (*pra*)



ten sacrifices (*yāga*) at Dashashwamedha Ghat. He referred to Prayag as *tīrtha-rāja*, “the king of all pilgrimage sites.”

Confluences of major rivers are commonly referred to as *prayāgas*, of which there are fourteen on the Ganga, with Prayag Raj, the king of confluences, being the most important. The *Purāṇas*, the *Rāmāyaṇa*, and the *Mahābhārata* contain references to its sanctity. Today, Prayag is an important religious center, with hundreds of temples. It is this

ancient spirituality of Prayag that you can really feel when you go there.

Next, our pilgrimage leads us to the Allahabad Fort, built in 1583 by the Mughal emperor Akbar. It was the largest fort he built and one of the best garrisons of the Mughal Empire. Presently the Indian Army occupies the fort, and only part of it is open to visitors.

Lord Rāmacandra, with Sītā and Lakṣmaṇa, came to this site on their way to His exile and here performed His father’s *śrāddha*



In this building (left), Śrīla Prabhupāda ran his own business, Prayag Pharmacy, for more than a decade. Above, a temporary city surrounds the Triveni Sangam during the annual Magh Mela.



ceremony (for one's departed ancestor). For three days Rāma, Sītā, and Lakṣmaṇa stayed underneath a banyan tree, now known as Akshaya-vat. At the entrance to the fort we pay our respects to deities of Rādhā-Kṛṣṇa and Sītā-Rāma, Lakṣmaṇa, and Hanumān. Inside the fort we view the much revered Akshaya-vat, or "immortal banyan tree." In the *Padma Purāṇa*, Lord Nārāyaṇa says,

*prayāge vaiṣṇava kṣetre
madadhara virājate
vrkso 'kṣaya vaṭastatra
vaikuṇṭhād adhikarṇ mama*

"Prayāga is a place of Vaiṣṇavas where an *akṣaya vaṭa* exists. That is my residence; for Me it is better than Vaikuṇṭha." (*Prayāga-māhātmya* 12.16)

It is said that the Akshaya-vat used to extend all the way up to

the Yamuna River, a few hundred meters away.

Before leaving the fort, our guide, Advaita Ācārya Dāsa, takes us to the underground Patalpuri temple, one of the oldest temples in India. Being underground, we also get to see the roots of the Akshaya-vat.

Our *parikramā* would not be complete without a holy dip at the
(please turn to page 56)

*The Viṣṇudūtas
(servants of
Lord Viṣṇu)
prevent the
Yamadūtas
(servants of the
lord of death)
from dragging
away the
dying Ajāmila
for hellish
punishment.*



Death Scenes With a Message

*Biographies from the Vedic literature
teach us what determines our destination
after life in the human form.*

by Rāsa Puruṣa Dāsa

WHENEVER I READ or hear about someone's death, I wonder what that person was thinking of at the moment of passing from the body. Because most people today are ignorant of the science of God, the soul, reincarnation, and so on, they have no idea of the importance of our



thoughts during the final moments before death. In fact, those thoughts determine our next destination.

Life in the spiritual world is eternal, whereas life in the material world is transient, entailing a chain of birth and death in 8,400,000 species, including plants, aquatics, reptiles, birds, beasts, and humans. Out of all forms, the human form is the most precious as it offers a splendid opportunity to get out of the miserable cycle of life and death and go back home, back to Godhead, just by remembering Lord Kṛṣṇa at the time of death. Because human life is fragile and can end in an instant, we must live each moment as if it were the last – because it might well be.

Three Illustrative Histories

The *Bhāgavata Purāṇa* (*Śrīmad-Bhāgavatam*) and the *Viṣṇu Purāṇa* relate the story of a saintly king who on being informed that he had only a moment to live made the most of that last moment granted to him. This saintly king, named Khatvāṅga, was born in the dynasty in which Lord Rāmacandra, the Supreme Personality of Godhead, would later appear. King Khatvāṅga was invincible in battle. Once, at the request of the demigods (*devatās*), he joined them in a combat against the demons (*asuras*), and the demigods came out victorious. Being highly pleased, the demigods wanted to reward King Khatvāṅga by blessing him with material enjoyment. Because he was aware of his prime duty in life, however, he asked the demigods how much longer he would live. He was more anxious to prepare himself for the next life than to accumulate a material benediction from the demigods.

On being informed that he would live for only a moment more, the king immediately left the heavenly kingdom and came down to his home on earth. Using his mental agility, he freed himself at once from all material activities, took shelter of the Supreme Personality of Godhead, and achieved eternal liberation in the spiritual world – the

supreme destination of human life.

Another saintly king of yore, named Bharata, was a topmost devotee of the Lord. He ruled the earth so competently that this planet, formerly known as Ajanābha-varṣa, became known Bhārata-varṣa after his rule. He was not as fortunate as the saintly King Khatvāṅga, because he could not recollect the Lord during the last moment of his life. He had renounced his kingdom and was living as a sage in the forest. But when his soul left the body, his mind, instead of being intent upon the Supreme Lord, was absorbed in thought of his beloved pet deer. As a result, he was born as a deer in his next life.

Fortunately *bhakti*, or devotional service to the Lord, is never lost, and all the devotional service Bharata had performed as a king and as a sage bore fruit. Even though he was in the body of a deer, he was a *jāti-smara*, one who remembers his past birth. He continuously went apart from his companions and was instinctively drawn to grazing near hermitages where sages offered oblations to the Lord and recited Vedic hymns.

After living the usual life span of a deer, he died and was born as a human in a rich *brāhmaṇa* family. In that life he also remembered his past lives, and he lived like a sluggish and weak-witted person just to ward off entanglement in worldly affairs. His thoughts were engrossed in the Supreme Lord, and he attained spiritual perfection.

The *Śrīmad-Bhāgavatam* and other Vedic books also relate the history of Ajāmila, who overcame death by loudly uttering “Nārāyaṇa” at the last moment of his life. A *brāhmaṇa* by birth, in his

*Because Bharata
Mahārāja dies
while thinking of
his beloved deer,
he is born in the
body of a deer in
his next life.*





Painting by Rāmānātha Dāsa

early youth Ajāmila was good and devout, but he fell from grace by association with a prostitute. He begot ten sons in her womb, and the youngest was named Nārāyaṇa. At the time of Ajāmila's death, three ugly, fearsome agents of Yamarāja, the king of death, appeared with ropes before him, intending to drag him away to a hellish planet for punishment. Ajāmila became extremely terrified. Because of his affection for his son, he called him loudly by name. Thus with tears in his eyes, somehow or other he chanted the holy name of Nārāyaṇa.

Immediately upon hearing the name of their master from the mouth of the dying Ajāmila, four agents of Lord Viṣṇu arrived at the scene. A lengthy debate ensued between the agents of Lord Viṣṇu and those of Yamarāja, and consequently Ajāmila was rescued.

The above trilogy confirms that at the time of departure from the body, our mental makeup forms the basis of the next body. In the last moment of his life, King Khatvāṅga thought of Kṛṣṇa and got a spiritual body in the spiritual world; King Bharata thought of a deer and got the body of a deer in the material world; and Ajāmila, a sinful reprobate, just by calling the name

of God inadvertently but without offense, was saved from slipping into hellish conditions.

Teachings of Bhagavad-gītā

Some five thousand years ago, at the conjunction of two ages, Lord Kṛṣṇa, playing as a charioteer for His devotee friend Arjuna, imparted supreme teachings immortalized as the *Bhagavad-gītā*. Arjuna was not the first recipient of this supreme knowledge; Lord Kṛṣṇa instructed the sun-god 120 million years ago, and hence this knowledge was in vogue in the days of yore. The teachings in verses 8.5 and 8.6 of the *Bhagavad-gītā* signify the utility of remembering Kṛṣṇa at the last moment of a human life, and the futility of not remembering Him.

*anta-kāle ca mām eva
smaran muktṛvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ*

“And whoever, at the time of death, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.” (*Gītā* 8.5) This verse emphasizes the importance of exclusive remembrance of the Supreme Lord at the last

moment of life. The Supreme Lord is *sac-cid-ānanda* (eternal existence, knowledge, and bliss), and Kṛṣṇa guarantees that one who leaves the body remembering Him attains to that same spiritual nature. King Khatvāṅga, after learning that he would live for only a moment more, immediately transferred himself to earth, and just by remembering the Lord in that very last moment attained the supreme destination. At the time of his anticipated death, Ajāmila, just by loudly calling “Nārāyaṇa” – the name of his son – unintentionally chanted the holy name of the Lord in a helpless condition, and without offense, and thereby not only liberated himself from sinful reactions but also conquered his scheduled death.

A further example is Bhīṣma, the granduncle of the Pāṇḍavas. Being a great devotee of Lord Kṛṣṇa, and having been blessed to die at the time of his own choosing, he had fallen during the Battle of Kurukshetra. His body riddled with arrows, he was waiting to depart his body at the auspicious occasion of the return of the sun to the northern hemisphere. Merciful Lord Kṛṣṇa arrived at Bhīṣma's side at the last moment of his life, enabling Bhīṣma to fix his mind and eyes on Him and thereby regain his original position in the spiritual world.

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evāiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

“Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.” (*Gītā* 8.6) In this verse the words “state of being” are very significant. If one is engaged in a state of being other than Kṛṣṇa consciousness in his last moment, he will get a new body in accordance with that engagement, assures Lord Kṛṣṇa. In his last moment King Bharata was fixed in deer consciousness because he had focused his mind on his pet deer. He was thus transferred into the body of a deer in his next life.

TEMPLE OF THE VEDIC PLANETARIUM

Mayapur, West Bengal, India

The largest Vedic temple to be built in thousands of years. To learn about the project, keep track of its progress, and see how you can get involved, visit www.tovp.org.



How to Remember Kṛṣṇa

The *Śrīmad-Bhāgavatam* (2.1.6) exhorts us to remember the Lord at the end of life: *ante nārāyaṇa-smṛtiḥ*. One should fix his mind on Lord Kṛṣṇa and utter “Kṛṣṇa, Kṛṣṇa, Kṛṣṇa” at the last moment of his life. Better still, one should audibly chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Caitanya Mahāprabhu, who is Kṛṣṇa Himself, magnanimously propagated the *mahā-mantra* in the current age of Kali. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda so strongly emphasized the chanting of the Hare Kṛṣṇa mantra *at all stages of life* that the International Society of Krishna Consciousness, which he founded, is known as “the Hare Krishna movement” the world over.

Make Your Moments Count

The highest perfection of human life is to remember the Supreme Personality of Godhead, Kṛṣṇa, at the last moment. Hence, we should mold our life in such a way that we can easily remember the Supreme Lord in all places, in all circumstances, and at all times so that our remembrance of the Lord at the crucial last moment is not impeded.

The moments of our life that have been expended without the flavor of Kṛṣṇa consciousness are a sheer waste, beyond recoup; but we can salvage the unexpended moments. Blend every remaining moment of your life exclusively with Kṛṣṇa consciousness. Make every residual moment of your life count by treating it as if it were the last. ☀

Rāsa Puruṣa Dāsa, a disciple of His Holiness Gopāla Kṛṣṇa Goswami, is a chartered civil engineer retired from the government of Haryana. Now living in Mumbai, in the late sixties and seventies he was instrumental in the design and construction of the latest sacred Brahma Sarovar at Kurukshetra.

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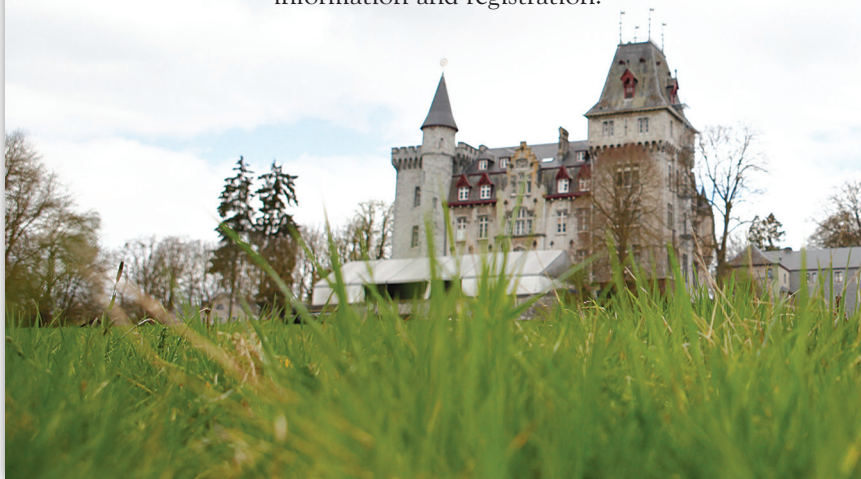
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PRAYAG RAJ

(continued from page 49)

Triveni Sangam Tirtha. *Tri* means “three,” *veṇī* means “braid,” and *saṅgam* means “confluence.” The invisible Saraswati is said to flow underground and join the two other rivers from below. The muddy pale-yellow water of the Ganga merges with the blue water of the Yamuna. The water is about forty feet deep near the point of their nexus, after which the Ganga continues on until it meets the sea at the Bay of Bengal (Ganga Sagar).

The *Padma Purāṇa* (41.16–17) states:

*satyavādi jīta-krodho
ahimsā paramaṁ sthitaḥ
dharmānusāri tattvajño
go-brāhmaṇa-hite rataḥ*

*gaṅgā-yamunayor madhye
snāto mucyeta kilbiṣāt
manasā cintitān kāmān
samyak prāpnoti puṣkalān*

“Those who are truthful, who have conquered anger, who are non-envious, religious, mature in scriptural knowledge, and engaged in the well being of the cows and *brāhmaṇas*, take bath in the middle of the Ganga and Yamuna. They become freed from all types of sins, and they achieve all types of enjoyment to the fullest extent.”

We ride on a boat out to the Sangam to take our holy bath from a wooden platform connecting two other boats. The ride out provides a picturesque view of the confluence

and many migratory birds. With the onset of winter, these birds migrate to this holy spot all the way from Siberia.

During Kumbha Mela, in the cold month of January, it is said that all the demigods come in human form to take a dip at the Sangam. Śrīla Prabhupāda explains that people should take advantage of the association of the many highly learned saintly persons who assemble during Kumbha Mela:

Kumbha-mela is *sat-saṅga*. If you go to Kumbha-mela to find a man of knowledge, then your Kumbha-mela is right. Otherwise, *yat-tīrtha-buddhiḥ salile na karh-icit . . . sa eva go-khara*. If one thinks that this *salila*, the water – that just to take bath in the water is Kumbha-mela, then he’s a *go-khara*, a cow or an ass. But if he thinks, “Now there is an assembly of so many saintly persons; let me take advantage of their knowledge,” then he is intelligent. (Conversation, January 8, 1977, Bombay)

On our way back to the ISKCON temple, we pass by the old Prayag Pharmacy building where Śrīla Prabhupāda had his business as a young family man.

A Grateful Visitor

Back at the temple, paying my humble obeisance to Śrī Śrī Rādhā-Veṇī-Mādhava and then offering Them a ghee lamp, I meditate on my great fortune in receiving Their

darśana, and I pray They may engage me in Their service.

Only after going to this spiritual city Prayag Raj and seeing and experiencing it myself did I open a new fresh connection with my spiritual master and his Lord. It never occurred to me before why Śrīla Prabhupāda, even in his old age, had insisted on going to Allahabad on that day in 1977 when I last saw him. Now I have a better sense of the spiritual allure of this special place.

I encourage devotees visiting India to make Prayag Raj part of their itinerary.* The beautiful smiling faces of Śrī Śrī Rādhā-Veṇī-Mādhava will surely capture your heart, as They have mine. ☸

Hrimatī Devī Dāsī, originally from Germany, was initiated in 1973. She raised six sons and one daughter. She moved to India in 1996. At ISKCON Mayapur she manages the temple elephants, cares for cows, and under the devotee care department helps sick and terminally ill devotees. She also runs her own cottage industry, Gopal Soft Toys.

Advaita Ācārya Dāsa Brahmācārī contributed to the writing of this article.

*Pilgrimage places within 150 kilometers of Allahabad include Chitrakoot, where Lord Rāma went to the forest for twelve years; Ayodhya, Rāma’s birthplace and capital; and Naimisharanya, where Śrīla Sūta Gosvāmī recited *Śrīmad-Bhāgavatam*.

INSPIRATION

(continued from page 26)

pray that you get better soon so that you can continue your book distribution.”

Ajāya Caitanya Dāsa, co-temple-president of ISKCON Phoenix, says, “Sarva Kānti is an inspiration to all. I have seen her going out door to door at 6:00 P.M., and also distributing books at a book table when her health was bad. She is very caring and treats everyone like her child. If someone is leaving without *prasāda*,

she calls after them and makes sure they get some.”

Perservering in Old Age

Sarva Kānti is now eighty-one, and her health is deteriorating, but she continues to be an example to others by her determination to preach Kṛṣṇa consciousness. Although it is a struggle for her to walk or move about, she perseveres in going to the temple almost every day to take care of the book table. The story of

how she took to Kṛṣṇa consciousness and how she has dedicated her entire later life to sharing it is wonderful. Her eagerness and love to share what she has learned and realized will always be a part of the history of Kṛṣṇa consciousness in Mauritius. ☸

Vṛndādevī Dāsī, a disciple of Gīrīrāja Swamī, lives with her husband and two children in Rugby, England. She has written a few books for children, published in Mauritius.

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murari_sevaka@yahoo.com
- Port Royal, Pennsylvania (Gita Nagari)** — 534 Gita Nagari Rd./ Tel. (717) 527-4101/
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- Sandy Ridge, North Carolina** — Prabhupada Village, 1283 Prabhupada Rd., 27046/
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- ADDITIONAL RESTAURANT**
- Hato Rey, Puerto Rico** — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787)
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or 215380/ farma@krisnuvdvur.cz
- France (La Nouvelle Mayapura)** — Domaine d'Oublaiss, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395/
Fax: +33 (2) 5440-2893/ oublaise@free.fr

CENTERS AROUND THE WORLD

Poland (New Santipur) — Czarnow 21, 58-424 Piszczowice, woj. dolnoslaskie/ Tel. +48 (75) 744-8892/ radhu@wp.pl

ADDITIONAL RESTAURANTS

Bratislava, Slovakia — Govinda, Obchodna 30, 811 06 Bratislava/ Tel. +421 (2) 5926 2366

Kosice, Slovakia — Govinda, Puskinoва 8, 040 01 Kosice/ Tel. +421 (910) 947112

Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/

Tel. +41 (091) 7523852 or 796260804/ radhakanta@pamho.net

Ljubljana, Slovenia — Holyfood (snackbar), Igriska 5, 1000 Ljubljana/ Tel. +386 (1) 251 13 84 or (41) 32 37 19

Oslo, Norway — Krishna's Cuisine, Sørkedalsveien 10, 0369 Oslo/ Tel. +47 (2) 269-2269

Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague 1/ Tel. +420 605 700 871 or 605 700 874/ info@govindarestaurace.cz

Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8—Liben/ Tel. +420 (2) 8482-3805/ restaurace@govinda.cz

Prague, Czech Republic — Balarama, Orlicka 9, 130 00 Prague 3—Vinohrady/ Tel. +420 (2) 2272 8885/ info@balarama.cz

Presov, Slovakia — Govinda, Hlavna 70, 08001/ Tel. +421 (910) 947108

Tallinn, Estonia — Damodara, Lauteri St. 1, 10114/ Tel. +372 6442650

Zurich, Switzerland — Mohini, Weinbergstr. 15, 8001 Zurich/ Tel. +41 44 252 52 11/ info@mohini.ch

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

Astrahan — 141052, 8-59, Botvina St./ Tel. +7 (8512) 289431

Chita — 27, Kurmatovskogo St./ Tel. +7 (3022) 234971 or 230911

Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelnyy 5DK VOG/ Tel. +7 (343) 2742200 or 2595262

Irkutsk — St. Krimsкая 6A/ Tel. +7 (3952) 387132 or 324062/ irkutsk@cis.pamho.net

Kazan — 13, Sortirovochnaya St. pos.Yudino/ Tel. +7 (843) 2552529 or 2429991

Krasnodar — 418, Stepnaya St., selo Elizavetinskoye, Krsnodarski krai/ Tel. +7 (861) 2501694

Kurjino — 8, Shosseinaya St., pos. Ershovo, Urupski region, Karachayevo-Cherkessia

Moscow — Leningradsky Prospekt, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/ya 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru

Moscow — Sri Jagannath Mandir, Selskohozyaystvennaya St. 36, Building 1, Moscow 129323/

Tel. +7 (495) 6421084/ jaduradja@rambler.ru

Murmansk — 16, Frolova St. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ upendra@mun.rospace.ru

Nijny Novgorod — 14b, Chernigovskaya St., 603001/ Tel. +7 (8312) 305197 or 252592

Novorossiysk — 117, Shillerovskaya St./ Tel. +7 (8617) 438926 or 451415

Novosibirsk — ul. Gogolya 206/1-73/ Tel. +7 (383) 3447827

Omsk — 664099, 42 10th Severnaya St. (mail: P.O. Box 8741)/ Tel. +7 (3812) 245310 or 2414051

Perm — 76, Generala Chernyakhovskogo, 614000/ Tel. +7 (342) 2755002 or 2260681/ prema.vardhana.das@cis.pamho.net

Rostov-Na-Donu — 84/1, Saryana St., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (48636) 2510456

Samara — 122, Aeroportovskoye sh., Zubchininovykh/ Tel. +7 (846) 2970318 or 2970323

Simbirsk — 10, Glinski St., 432002/ Tel. +7 (842) 2414016

Sochi — 81a, Lesnaya St., Bytha/ Tel. +7 (8622) 985639/ Tel. & fax: +7 (8622) 972483

Ulan-Ude — Prirechnaya St. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30795/ ulan.ude@cis.pamho.net

Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (4922) 326726

Vladivostok — Pikhovaya St., 33/ Tel. +7 (4232) 35-30-26/ nram@list.ru

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina St./ Tel. +7 (343) 2412737

St. Petersburg — Govinda's, 58, Angliysky pr., 190008/ Tel. +7 (812) 1137896

Vladivostok — Vedic Cuisine, 12, Oleansky pr./ Tel. +7 (4232) 26-89-43/ nram@list.ru

UKRAINE

Dnipropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (56) 2423631 or 2454709

Donetsk — 22, Rubensa St., Makeyevka 339018/ Tel. +380 (62) 3491488/ premada@iskon.donetsk.ua

Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (57) 7242167/ kharkov@cis.pamho.net

Kiev — 21V, Dmitrievskaya ap.13, 01054/ Tel. +380 (44) 4844042 or 4821041/ Tel. & fax +380 (44) 4840934

Kiev — 16, Zoryany pereulok. 04078/ Tel. +380 (44) 4338312, or 4347028, or 4345533

Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (51) 2479422

Odessa — Sukhoy Liman/ Tel. +380 (48) 7403271

Vinnica — 5, Chkalov St., 28601/ Tel. +380 (43) 2673171

OTHER COUNTRIES

Baku, Azerbaijan — 2A Sharifli, Nizami Dist., AZ1002/ Tel. +994 (12) 4228376/ baku.iskon@gmail.com

Bishkent, Kyrgyzstan — 5, Omsky per., 720007/ Tel. +996 (312) 242230

Dushanbe, Tajikistan — 38, Anzob St., 734001/ Tel. +7 (372) 271920 or 273990/ gurupriya@cada.tajik.net

Kishinev, Moldova — M. Gogalnicanu 59/ Tel. +373 (22) 277837

Minsk, Belarus — 11, Pavlova St., 220053/ Tel. +375 (17) 2880629/ new.jaipur@cis.pamho.net

Sukhumi, Georgia — St. Pr-t Mira d 274/ Tel. +995 (122) 29954

Tashkent, Uzbekistan — 54, A. Kodirov St., Mirabad Tumani, 700005/ Tel. & fax: +998 (371) 2918501/ tashkentmandir@mail.ru

Tbilisi, Georgia — 16, Kacharava St., Avchalskoye sh., 380053/ Tel. +995 (32) 623326 or 985812

RESTAURANT

Almaty, Kazakhstan — Govinda's, 39 Ablay Khan Ave., Almaty City 050004/ Tel. +7 (727) 2710836/ Fax: +7 (327) 2713235/ kazakh@pamho.net

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-5120/ iskonsa@tpg.com.au

Brisbane — 32 Jennifer St., Seventeen Mile Rocks, QLD 4073 (mail: PO Box 525, Sherwood, QLD 4075)/ Tel. +61 (7) 3376 2388/ info@iskon.org.au

Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/

Tel. & fax: +61 (2) 6262-6208/ iskon@harekrishnacanberra.com

Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/ Fax: +61 (3) 9690-4093/ melbourne@pamho.net

Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (2) 4967-7000/ iskon_newcastle@yahoo.com.au

Perth — 155-159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net

Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskon.com.au

Sydney — Govinda's Yoga & Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383

Cessnock, NSW (New Gokula) — Lewis Lane (Off Mount View Road, Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325]/ Tel. +61 (2) 4998-1800/ Fax: (Sydney temple)/ iskonconfarm@mac.com

Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255

Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., W. End, QLD 4000/ brisbane@pamho.net

Burleigh Heads — Govindas, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au

Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299

Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939

Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

Newcastle — Govinda's Vegetarian Cafe, 110 King St., corner of King & Wolf Streets, NSW 2300/ Tel. +61 (2) 4929-6900 / info@govindascafe.com.au

Perth — Govinda's Restaurant, 194 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1648/ perth@pamho.net

Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1684/ iskonperth@optusnet.com.au

NEW ZEALAND AND FIJI

Auckland, NZ — The Loft, 1st Floor, 103 Beach Rd./ Tel. +64 (9) 3797301

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskonchch@clear.net.nz

Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz

Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 666 4112/ regprakash@excite.com

Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building, 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj

Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243

Sigatoka, Fiji — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703/ drgsmarna@connect.com.fj

Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4229, Samabula)/ Tel. +679 331 8441/ Fax: +679 3100016/ iskonsuva@connect.com.fj

Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 472-2233

Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075/ Fax: +64 (9) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Rd./ Tel. +64 (9) 300-7585

Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

Lautoka, Fiji — Gopal's, Corner of Yasawa Street and Naviti Street/ Tel. +679 662990

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNFP Place, Victoria Parade/ Tel. +679 314154/ vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

Wellington, NZ — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Fl., Corner Customhouse, Quay & Hunter St., Wellington/ Tel. +64 (4) 472-2233

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (21) 229988/ srivas_bts@yahoo.co.in

Kumasi — Twumduasi, near Boadi-Emina, off Kumasi-Accra Road, 3 km from Aninwaa Hospital, Emina, Kumasi/ Tel. +233 208320816/ gaurangainkumasi@gmail.com

Nkawkaw — P. O. Box 69

Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)

Takoradi — New Amanful, P.O. Box 328

Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITIES

Agona Swedru — Hare Krishna Village, Off Swedru-Winneba Highway, Agona Swedru, Central Region (mail: P.O. Box SW 953, Agonu Swedru 00233)/ Tel. +233 249969922 or 208318312

Eastern Region — Hare Krishna Farm Community, P. O. Box 15, Old Akraide

NIGERIA

Abeokuta — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)

Benin City — 108, Lagos-Uselu Rd., Uselu/ Tel. +234 (52) 258636, +234 8023524924, or +234 8056283995

Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene (by Efemelumna Bus Stop)/ Tel. +234 8035822545

Ibadan — 700 meters from Iwo Rd., Ibadan-Lagos Express Way, University of Ibadan (mail: P.O. Box 9996)/ Tel. +234 8034687595/ salika108@hotmail.com

CENTERS AROUND THE WORLD

Jos — Gwarandok Rd., Near Air Force Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)/ Tel. +234 8034711933/ saika108@hotmail.com
Kaduna — Federal Housing Estate, Abuja Rd., Goningora Village (mail: P.O. Box 1121)/ Tel. +234 8035405080
Lagos — No. 23 Egbeyemi St., Off Coker Rd., Illupeju, Lagos (mail: P. O. Box 8793, Marina)/ Tel. +234 8069245577 or 7066011800/ iskonlagos@yahoo.com
Port Harcourt — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 8033215096
Warri — Okwodieta Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)/ Tel. +234 8033451265/ kamalaksa@yahoo.com

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (21) 6861179/ Fax: +27 (21) 686-8233/ cape.town@pamho.net
Durban — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (31) 403-3328/ Fax: +27 (31) 403-4429/ iskon.durban@pamho.net
Johannesburg — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (11) 854-1975 or -7969/ iskonjh@iafrica.com
Ladysmith — 19 Azalea Dr., 3370/ Tel. +27 (084) 6108666, (036) 6330968, or (036) 6333711/ jaya@uthukeladm.co.za
Phoenix — 72 Pandora St., Phoenix 4068 (mail: P. O. Box 60992, Phoenix 4060)/ Tel. +27 (31) 507-6559/ Fax: (031) 500-1923/ iskon.phoenix@pamho.net
Port Elizabeth — 22 Alexander Road, Newton Park, Port Elizabeth, Eastern Cape Province 6045/ Tel. +27 (041) 365 5242/ vrajbaba@gmail.com
Pretoria — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/ Tel. & fax: +27 (12) 342-6216/ iskon.pretoria@pamho.net

OTHER COUNTRIES

Abidjan, Cote D'Ivoire — Temple Hare Krishna (AICK-CI), Cocody-Angre, Cite Blanche, Villa 238/ Tel. +225 22423980, 05648329 or 08416770/ carudensabts@yahoo.fr
Baie du Cap, Mauritius — St. Martin/ Tel. +230 521-0028
Gaborone, Botswana — Plot 18678, West Phase 2, Gaborone (mail: P.O. Box 201003, Gaborone)/ Tel. +267 3901977 (Working hours) or 3934911/ devakinandan@iskon.co.bw
Kampala, Uganda — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
Kisumu, Kenya — Cairo Rd., P.O. Box 9202/ Tel. +254 (57) 40983/ Fax: +254 (57) 43827
Lome, Togo — Sis Face Place Bonke, Cote Blue Night, Tokoin Hospital, 01 BP 3105/ Tel. +228 2217477 or 9028793/ varaha.bts@pamho.net
Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (28) 887-7801
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224)/ Tel. +254 (41) 312248
Nairobi, Kenya — Hare Krishna Close, Off West Nagara Rd., Nairobi 0100 (mail: P.O. Box 28946)/ Tel. +254 (20) 3744365/ Fax: +254 (20) 3740957/ iskon_nairobi@yahoo.com
Phoenix, Mauritius — Hare Krishna Land, Srila Prabhupada St., Pont Fer/ Tel. +230 6965804/ Fax: +230 6987393/ iskon.phoenix@intnet.mu
Rose Belle, Mauritius — Shivala Lane/ Tel. +230 627-5030
RURAL COMMUNITIES
Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470
Uganda (Hare Krishna Farm) — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA

Buenos Aires — Ciudad de la Paz 394, Colegiales, Buenos Aires 1426/ Tel. +54 4555-5654/ nat.div@gmail.com
Rosario — Paraguay 556 (2000)/ Tel. +54 (341) 252630 or 264243/ Fax: +54 (341) 490838
San Miguel — Muqoz 1745, entre Concejal Tribunal y Espaga, (1663), Pcia. Buenos Aires/ Tel. +54 (11) 4664-6631 or 4667-0483/ bhaktiyoga@sinctis.com.ar

RURAL COMMUNITY

Bhaktilata Puri — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (11) 523-8085

RESTAURANTS

Buenos Aires — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (11) 521-3396

Buenos Aires — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30

BOLIVIA

Cochabamba — Villa Vaikuntha, Av. Ayacucho entre cale La Paz y Tte. Arevalo # 108/ Tel. +591 70610864/ villa.vaikuntha.bo@gmail.com

Santa Cruz — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (3) 345189

RURAL COMMUNITY

Bolivia — (contact ISKCON Cochabamba)

RESTAURANTS

Cochabamba — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (4) 234082

Cochabamba — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (4) 222568

Cochabamba — Restaurant Tulasi, Av. Heroínas E-262

Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071

Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/ Tel. +591 (3) 345189

Sucre — Restaurant Sat Sanga, Calle Tarapaca No. 161/ Tel. +591 (64) 22547

BRAZIL

Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645

◆ **Curitiba, PR** — Rua Panamá, Bairro Bacacheri, Curitiba 82510-170/ Tel. +55 (41) 3015-5106/ iskonctba@yahoo.com.br

◆ **Porto Alegre, RS** — Rua Jose Bonifacio, 605, Bom Fim, 90040-130/ Tel. +55 (51) 3332-1704/ mail@harekrishnapoa.org.br

◆ **Recife, PE** — Rua Bernardo Guimaraes, 114, Boa Vista, 50050-440/ Tel. +55 (32) 214-2021/ nitaygouranga@ig.com.br

Rio de Janeiro, RJ — Estrada da Barra da Tijuca, 1990, Itanhangá, Rio de Janeiro, RJ/ Tel. +55 (21) 3563-1627/ contato@harekrishnarj.com.br

Salvador, BA — Rua Alvaro Adorno, 17, Brotas, 40255-460/ salvador@iskonbahia.com.br

Sao Paulo, SP — Rua Tomas Goncalves 70, Butanta, 05590-030/ Tel. +55 (11) 8496-3158/ comunicacao@harekrishnasp.com.br

Suzano, SP — Rua XV, 585, Jardim Gardenia, 08696-550/ Tel. +55 (11) 4752-2553/ info@suzanomandir.com.br

RURAL COMMUNITIES

Caruaru, PE (Nova Vrajdahama) — Serra dos Cavalos, Distrito de Murici, P. O. Box 283, 55000-000/ yagnivi@yahoo.com.br

Parati, RJ (Goura Vrindavana) — P.O. Box 74.862, 23970-000/ Tel. +55 (24) 3371-7364/ goura@paratyweb.com.br

◆ **Pindamonhangaba, SP (Nova Gokula)** — Fazenda Nova Gokula Bairro Ribeirão Grande, CX Postal 108, 12400650/ Tel. +55 (12) 35223550/ go_108@hotmail.com

Teresopolis, RJ (Vrajabhumi) — Prata dos Aredes, P.O. Box 92430, 25953-970/Tel. +55 (21) 2644-7213/ lrvraja@uol.com.br

ADDITIONAL RESTAURANTS

Campina Grande, PB — Govinda, Rua Teodosio de Oliveira Ledo, 144, Centro, 58101-440/ Tel. +55 (83) 342-0239

Curitiba, PR — ISKCON Restaurant, R. Paula Gomes, 123, Proximo Shopping Muller, Curitiba 80510-070/ Tel. +55 (41) 3024-5225

Sao Paulo, SP — Gopala Prasada, Rua Antonio Carlos, 413, 01309-011/ Tel. +55 (11) 3283-3867

MEXICO

◆ **Guadalajara** — Pedro Moreno No. 1791, Sector Juarez, Jalisco, 261278/ Tel. +52 (33) 616-4481

Mexico City — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/

Tel. and fax: +52 (55) 5272-5944/ iskon@krishnamexico.com

Monterrey — Juan Ignacio Ramón 841, Col. Barrio Antiguo, entre Dr. Coss y Diego de Montemayor, Zona Centro, Nuevo León, 64000/ Tel. +52 (81) 8340-5950

Monterrey — Playa Revolcadero 3329, Col. Primavera, c.p. 64830/ Tel. +52 (81) 8387-1883/ ambujaksa.gps@pamho.net

Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (844) 417-8752/ ramayana@todito.com

RURAL COMMUNITY

Guadalajara — (contact ISKCON Guadalajara)

ADDITIONAL RESTAURANTS

Cancun — Gopals, Av. Coba No. 81, SM 26 Esp. Tankah/ Tel. +52 (998) 8927361, 871755, or 870800

León Guanajuato — Radha Govinda Rest., Rusto Sierra 343, Centro, CP 37000/ Tel. +52 (477) 716-2280

Tulancingo — Restaurante Govinda, Calle Juarez 213/ Tel. +52 (775) 35153

Uruapan — Govinda's Comedor Vegetariano, Independencia No. 32a int. 3-c (planta alta), Col Centro 6000/

Tel. +52 452 100 2718/ anantavilas@hotmail.com

Veracruz — Restaurante Radhe, Sur S No. 50, Orizaba, Ver./ Tel. +52 (2717) 14825

PERU

Lima — Pasaje Solea 101, Santa Maria-Chosica/ Tel. +51 (1) 360-3381

◆ **Lima** — Schell 634 Miraflores/ Tel. +51 (1) 444-2871

◆ **Lima** — Av. Garcilaso de la Vega 1670/ Tel. +51 (1) 433-2589

RURAL COMMUNITY

Correo De Bella Vista — DPTO De San Martin

ADDITIONAL RESTAURANT

Cuzco — Espaderos 128

OTHER COUNTRIES

Asunción, Paraguay — Centro Bhaktivedanta, Mariano R. Alonso 925/ Tel. +595 (21) 480-266/

Fax: +595 (21) 490-449

Bogota, Colombia — ISKCON Bhakti, Cil. 12, No. 1-60, Barrio La Candelaria/ Tel. +57 (1) 2810067 or

3207884957/ iskonbhaktijay@gmail.com

Caracas, Venezuela — Av. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818

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The Guru and the Miraculous

*mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam*

“I OFFER MY respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.”

This traditional prayer, often quoted by followers of Śrīla Prabhupāda in eulogies to him, praises the guru for possessing the ability to perform miracles. Does the genuine guru have such power?

The prayer as quoted here is a revision of the original, written by Śrīla Śrīdhara Svāmī in the fourteenth century. The last line, which as revised refers to the guru, originally reads *paramānanda-mādhavam*: “the transcendently blissful Personality of Godhead, Mādhava.” God, or course, can make the dumb speak and the lame walk. Was the reviser of the last line justified in ascribing the same power to the Vaiṣṇava guru?

Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam* (11.17.27) says that the genuine Vaiṣṇava guru is *sarva-deva-maya*, “the representative of all the demigods.” With their backing, then, the guru can possess their nearly limitless power, including the ability to grant speech to the dumb and steps to the lame.

Generally, however, disciples of Vaiṣṇava gurus attribute the guru’s power not to the *devas* but to Lord Kṛṣṇa, the source of the *devas*’ powers. Ascribing miraculous abilities to the guru is easy to justify, therefore, because Lord Kṛṣṇa can empower His pure representative to do anything.

People sometimes ask whether Śrīla Prabhupāda performed miracles. First one should understand that Vaiṣṇava gurus, though possessing extraordinary powers, do not generally display them. One reason is that such performances tend to attract what Prabhupāda called “cheap

followers.” The Vaiṣṇava guru wants disciples who understand the importance of spiritual life and are ready to undertake the strict discipline required to progress steadily on the spiritual path.

Once, in India, Śrīla Prabhupāda was asked if he performed miracles. Pointing to his non-Indian disciples, he said, “This is my miracle.” Surely turning large numbers of culturally disadvantaged (to put it mildly) people all over the world into lovers of Kṛṣṇa was miraculous, especially when one considers that Prabhupāda arrived in America essentially penniless.

Here’s another way to look at the prayer. The Vedic scriptures tell us that the only true speech is *kṛṣṇa-kathā* – words by and about Kṛṣṇa, His devotees, His service, and so on. From that perspective, anyone who, because of Śrīla Prabhupāda, chants Kṛṣṇa’s holy names, discusses His activities and teachings, speaks to others about Him, or engages in *kṛṣṇa-kathā* in any number of ways has been transformed from muteness to eloquence. Like many disciples and grand-disciples of Śrīla Prabhupāda, I often lecture at length about Kṛṣṇa. Before hearing from Prabhupāda, I was speechless on the subject.

As for the lame, the *Śrīmad-Bhāgavatam* says that legs that don’t travel to holy places are no better than tree trunks. By Śrīla Prabhupāda’s miraculous power, my former tree-trunk legs now carry me daily to Lord Kṛṣṇa’s temple.

To say that the inability to speak about Kṛṣṇa or walk to His places constitutes dumbness and lameness is reasonable because, as we learn from the *Bhagavad-gītā* (2.16), material words and steps have no real substance. Only the spiritual, the eternal, can truly be said to exist.

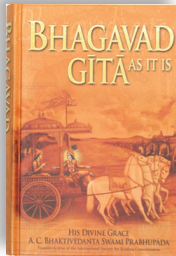
For the amusement of my friends who know of my impatience with amateurish poetry, here’s something I wrote more than thirty years ago: “O miracle-worker Prabhupāda! / Who can compare with you? / Made monkeys dance with peacock steps, / Gave dead men life anew.”

– Nāgarāja Dāsa

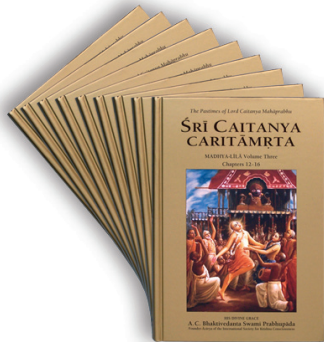
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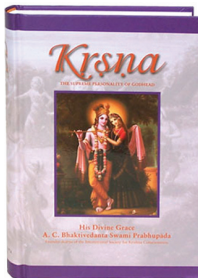
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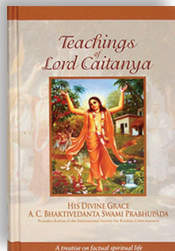
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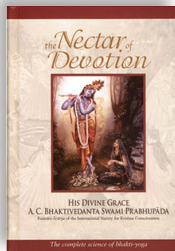
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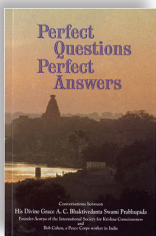
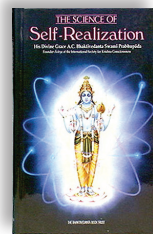
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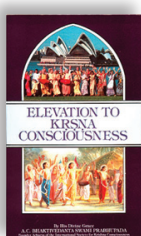
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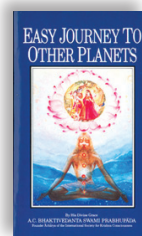
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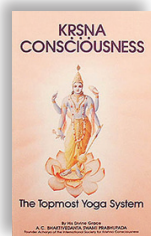
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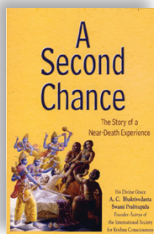
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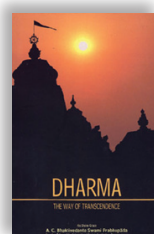
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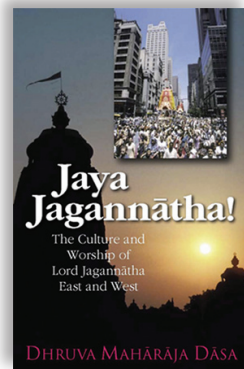


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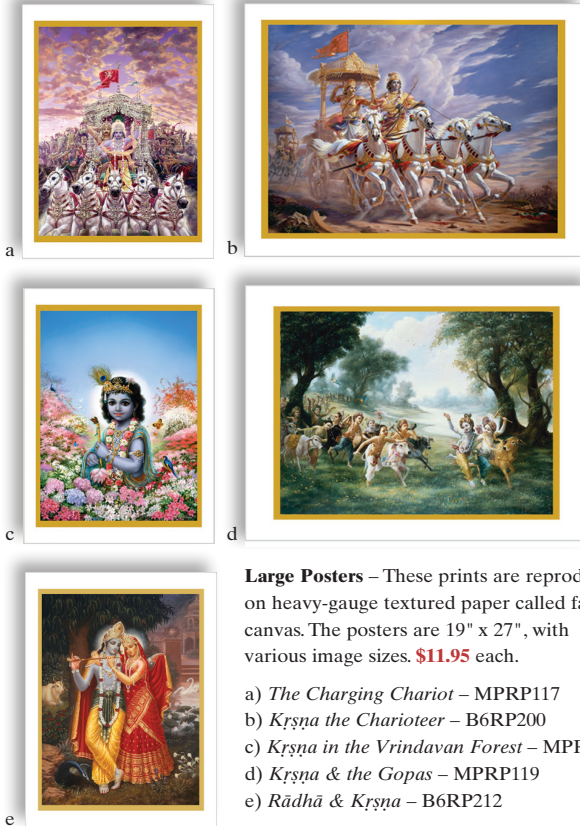


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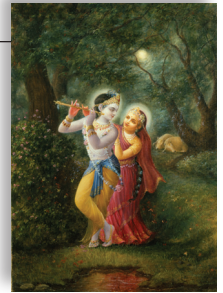
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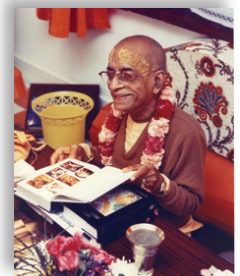
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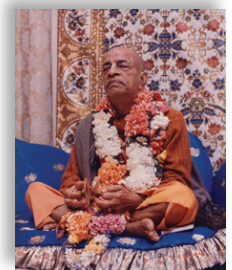
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VEDIC THOUGHTS

The almighty Personality of Godhead, by His causeless mercy, descends to the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned soul will gradually be promoted to the transcendental position and easily cross the ocean of nescience, the source of all miseries.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 1.6.34, Purport

Best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

Śrīla Śukadeva Gosvāmī
Śrīmad-Bhāgavatam 4.29.38

The wise inhabitants of the heavenly regions know that the perfection of the head is to offer prostrate obeisances to the Supreme Lord, the perfection of the life-breath is to worship the Lord, the perfection of the mind is to ponder the details of His

transcendental qualities, and the perfection of speech is to chant the glories of His qualities.

King Kulaśekhara
Mukunda-mālā-stotra 46

Material association is the cause of lust, anger, confusion, forgetfulness, loss of intelligence, and total calamity. Rising like waves from material association, these bad effects mass into a great ocean of misery. Who can cross beyond illusion? One who abandons material association, serves the sages, and becomes selfless.

Śrī Nārada Muni
Nārada-bhakti-sūtra 44-46

On my tongue, you are fond of sweet things and are of discriminating taste; I tell you the highest truth, which is also the most beneficial. Please just recite these sweet syllables: "Govinda," "Dāmodara," and "Mādhava."

Śrīla Bilvamaṅgala Ṭhākura
Govinda-dāmodara-stotra 40

After passing beyond all the species of life, all the planetary systems, and all the limits of space in all directions, one approaches the original Soul of immortality. Then one receives the opportunity to enter permanently into His domain and worship Him with personal service.

The *Vājasaneyī-saṁhitā* (32.11)
Of the *White Yajur Veda*

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July 12-13: Toronto Rathayātrā
July 15: Thunder Bay, Ontario, Festival
July 19: Calgary, Alberta, Rathayātrā
July 26: Edmonton, Alberta, Rathayātrā
August 3: Los Angeles Rathayātrā
August 10: Vancouver, British Columbia,
Rathayātrā
August 17: Sandy Ridge, North Carolina,
Śrī Kṛṣṇa Janmāṣṭamī & Installation
of Śrī Śrī Gaura-Nitāi
August 17-18: Vancouver, British Col-
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Pūjā
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September 15-25: Washington, D. C.,
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Programs
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Śrī Rāmacandra Vijayotsava



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